

↑THE NARRATIVE EDDA



TRANSLATED BY

RUDOLF JOHN GORSLEBEN

Sidus

The Narrative Edda

(Prose Edda)

Translated into High German by

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HERITAGE

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The Dazzling of the Gods

(second edition)

Golf was the name of a man; he was a king, very wise and a man of secret knowledge. He had long wondered why the Aesir people were so highly wealthy, for all the Things prospered completely according to his will. He wondered whether this was due to their own power or whether divine forces were at work, to which the Aesir sacrificed. Therefore, one day he set out on a journey to Asgard, but he traveled in secrecy; he took the form of an old man and hid himself in this way. But the Aesir knew about it, because they had the gift of sight and knew about his journey before he came. Then they met him with dazzling eyes: when he came to a hill, he saw all at once a hall so high that he could hardly see over it. Its roof was covered with golden shields, like a roof with shingles, as the poet sings that Valhalla is covered with shields:

But from the ridge flamed,
stone throws to resist,
Sleepers shingles, Thinking
artist's image!

In the gate of the hall, Golf met a man who was playing with hand knives and had seven of them in the air at the same time. The man asked him his name. Golf called himself Wandermut; he was coming on wild ways and was looking for a place to spend the night. Then he asked who owned this hall.

He -answered that it belonged to the king, and I will take thee to see him, and thou shalt ask his name thyself.

The man turned ahead into the hall, and when Golf followed him, the gate fell hard shut behind his heels. There he saw into many halls and in them a great crowd of people. Some of the men were playing, some were drinking, and others were practicing with weapons. He looked around. Much of what he saw seemed strange to him and he spoke the words to himself:

Look around for doors and gates, be
careful before you enter;
Who knows if your enemy is not already lying in wait
in the hallway of the house.

Now he noticed three high seats, one above the other, and from each sat a man. Golf asked what the names of these captains were. The man who led him answered, "The one on the lowest high seat is a king and is called the HIGHEST, the one on the next seat is called the LOWEST, and the one on the highest seat is called the THIRD. Now the one who was called the HIGH one asked the arrival what more business brought him here; he was entitled to food and drink like everyone else here in this high hall.

Wandering courage, however, said, he wanted to find out first whether a knower was here inside. The HIGH replied that no one would come out of here in one piece, who was not more knowledgeable than they, and said:

Stand there, stranger, as long as you ask;
whoever says answer, but sit!

So now Wandermut starts to ask: Who is the highest and oldest of all gods?

The HIGH answered: He heals Allvater in our language, but in the old Asgart he had still twelve names.

Then Wandermut asked: Where is this God? And what is he able to do? Or what great deeds has he created?

The HIGH One answered: He lives through all ages and rules all worlds and governs all things, great and small!

EBENHOCH added: He created heaven and earth and air and all that is proper to these.

And the THIRD concluded: But this is the greatest thing, that he created man and gave him a soul, which shall live and never die, though the body rot in the ground or be burned to ashes. And such life shall all men have who are created right, and shall be with him in that place which is called the mountain of salvation. But the lower people go to Hel and from there to Nebelheim, which is down in the ninth world.

Wandermut went on to ask: What did All-Father do before even heaven and earth were created?

The HIGH answered: There he was with the ice giants. Wandermut asked: But what else was before the beginning? Or how did it all begin? Or what was at the earliest?

The HIGH answered: So it was, as said in the song of the seer's face:

In old age still it was when everything was not,
Not sand was, nor lake, nor cooling waves, Not
earth nor was, nor above the sky, Only yawning
abyss and nowhere a grass.

EBENHOCH added: Throughout many ages, before the earth was created, Nebelheim already existed. In its center there is a fountain called the Spring Cauldron, and from it all the streams with the sacred names flow out.

But the THIRD concluded: Even before Nebelheim there was a world called Flammenheim; this is bright and hot, it blazes and burns,

and remains inaccessible to all those who have no home in it. Black he calls himself, who sits there at his kingdom's border; he holds a blazing sword in his hand, and at the end of the world he will come and conquer all gods and burn all worlds with fire. Thus it is said in the song of the seer's face:

From the south the black one drives with scorching
flames, It sparkles his sword like the sun of the battles,
Rocks tear like falling giants,
Hel gorges the people, the sky gapes wide.

Wandermut asked further: Who came and went before there were beings and human beings multiplied?

The HIGH One answered: Those currents, which we call waves of light, had gone so far away from their origin that the bubbling life, which rolled away with them, hardened like the sine that falls from the fire. Then these streams became ice, and because this ice stood still and did not move anymore, the streams froze over each other. But the humidity, which originated from this coldness, also coagulated to ice, and so ice pushed itself over ice over the gap, which was yawning gap, the nothingness.

EBENHOCH added: "The part of the world abyss to the north was completely filled with the quantity and heaviness of the ice and snow, and in it it drifted with spray and gas, but the part of the world abyss to the south was lightened by the sparks and spirits which flew over from Flammenheim.

The THIRD, however, concluded: As the cold originates from Nebelheim and all wild and strong things, so the part against Flammenheim was warm and light, as tepid as windless air. When now the spraying frost met the breath of the warmth, so that it melted and dripped, then the falling drops gained life by the power of him who had sent heat and cold, and became a man's form and called himself Immer. From him grew the Ge-

bad of the ice giants; and they call him elemental force. So is said in the shorter song of the seer's face:

From Waldwolf's blood are the fortune tellers, From
the wishing tree the seers who grant wishes, From
Schwarzhaupt's children are expert magicians, From
Immers' lineage come the giants.

And so Waberer, the giant, answered when Wotan sounded him out: Where then did elemental power come from, first of the giants?

Tell me, wise one, -
From the eternal primordial current, icy
spray surged, from which this giant grew,
He became the origin of our lineage: so
uncouth are we all now.

Now Wandermut asked: But how did his family multiply? Or how did it happen that later many giants became? Or do you think he was a god?

EBENHOCH answered: We did not consider him a god, because he was evil like his whole kind, which we call ice giants. Thus it is said: when he once slept, he began to sweat, and there grew out of his left arm a male and a female, and his one foot begat a son with the other.

Then Wandermut asked: Where did Immer live and what did he live on?

The HIGH replied: The next thing was that the ice kept dripping and turned into a cow called Abundance, and four streams of milk ran from the strokes of her udder and fed the Immer.

Then said Peregrine, But what did the cow feed upon?

The HIGH answered: She licked the blocks of ice, which were salty, and on the first day that she licked the blocks, out of them came on the

Thenext day it was a man's head, and on the third day it was a whole man, who was called the Born One. He was fair of countenance, tall and strong, and gained of himself a son, whom he called the Reborn. He made his wife Bestla, that is, the bast weaver, daughter of the giant Bösdorn, and begat with her three sons: one is called Odem or Odhin or Wotan and has many other names, the other is called Wille, the third Weh. And this is my faith, that this Odem and his brothers rule heaven and earth: this we remember when we call upon him. This is what we call the God whom we recognize as the greatest and most powerful, and you may also call him so.

Wandermut asked further: How was the relationship between him and Immer, and which one remained the more powerful?

The HIGH answered: The sons of the reborn killed the giant Immer, and when he fell, so much blood ran from his wounds that they drowned in it the whole family of the ice giants, except for one who got away with his housemates; the giants call him Birth Force. He boarded an ark with his wife and saved himself, and from him descended the younger ice giants Ge- bad, as it says in the song:

In the beginning of the times, still long before the
earth, birth power lived;
The earliest I know is how the wise man in the
boat emerged from the floods.

Then asked the wanderer, "And what did the sons of the one who was born again accomplish that you think they are God?"

The HIGH replied: "There is not much to be said about that. They took Immer and carried him into the midst of nothingness, the yawning space of the world, and formed the world out of him: out of his blood the sea and the waters, the earth was made out of his flesh,

the mountains from his bones, rocks and boulders they created from the teeth, the jaw and the broken bones.

EBENHOCH added: From the blood that ran from his wounds and was lost, they girded and strengthened the earth and laid the sea in a circle around it, so that it might seem impossible for most people to get across.

But the THIRD closed: Finally they took his skull, rounded the sky from it and set it with its four ends on the earth. Under each horn they put a dwarf; they are called so: Oster, Wester, Norder and Süder. Then they caught the sparks and spirits that flew over from Flammenheim and threw them into the yawning gulf to illuminate both the sky above and the earth below. They also gave places to all the stars; some fixed in the sky, others loose above the sky, as the old wisdom teaches, that after that the days would be limited and the yearly count. The song of the seer's vision sings of this:

The sun did not know where dwelling it had,
The moon did not know the power it had, The
stars did not know where place they had.

This is how it stood before the gods were.

Then said the wanderer: These are great things, of which I hear, a mighty work and wonderfully said. But what was the nature of the earth?

The HIGH answered: It is circular and the deep sea winds around it. The land along the coasts of the sea the gods gave to the giants or jotes, that is, to the eaters, to cultivate, but around the land in the middle of the earth they threw up a ring wall for protection from the giants, and to this castle they turned the brows of Immers and called the fortress Mitgart. They threw his brain into the air and made clouds out of it, as it says in the song:

From the flesh of the elemental forces the earth was
 created, from the blood the roaring sea.
 From the legs the mountains, the trees from the
 hair, from the skull the serene sky,
 From the brows, the benevolent gods built
 Mitgart for the human race,
 The clouds arose, the storm-tossed ones, from
 the giant head's frizzy brain.

Wandermut said: Great things, methinks, the gods have brought to completion, when they created the heavens and the earth, set the sun and the stars, and separated the day from the night. But where did the people who inhabit this earth come from?

The HIGH answered: Once when the sons of the equal went to the seashore, they found two trees. They dug them out and created humans from them. Wotan, the first, gave them the soul and life, Will, the second, mind and movement, Woe, the third, appearance, speech, hearing and face; they also gave them distinction and names, called the man Ash and the woman Elma, and from them originated the human race, to which Mitgart was given as a dwelling. Thereupon the gods built themselves a castle in the middle of the earth and called it Asgart, but the people call it Troy. There dwell the gods and their families, and many a deed and many an event took place among them in the future, both in the air and on earth. There in the skies there is also a place called Heaven's Bower, and when Wotan sits down there on the high seat, he overlooks all worlds and all people's gears and understands all things that he sees there. His wife is Fricka, that means beloved, and from her castle comes the race which we call Asen, which inhabits Asgart, the old one, and all the kingdoms which are situated there, and this race is of divine kind. And therefore Wotan is called Allfather, Allwitnessi-

He is the father of all gods and men and everything that was accomplished by his power. Erda, his daughter, is at the same time also his wife; from her he won a first son, and this is the Aesir-Donar. Power and exuberance follow him, so that he conquers everything that lives there.

Wandermut asked further: What did Allfather do when Asgard was built?

The HIGHER answered: He began by setting up judges' seats and commanded the Aesir to judge according to the primal rights of men and to watch over the institutions in Asgard, and that was in the place called Ida or Eden, that is, the field of the gods, in the middle of the castle. Their next work was to build a sanctuary where their twelve seats stood, moreover a high seat for Allfather. This sanctuary is the most beautiful and largest building on earth, outside and inside of pure gold. This place the people call home of the joy. From it they built another hall, which became the sanctuary of the goddesses, and this was also a wonderful building, which people call Home of Love. At last they built workplaces, put on forges and meals, made themselves hammer, anvil and tongs and with it all other tools. Now they worked iron, stone and wood and such a sufficient amount of that ore, which is called gold, that they possessed all household goods and all riding gear made of gold; and this time is called the golden age, until it came to an end by the arrival of the Norns, those women who came from Riesenheim.

When the gods had completed everything, they took their seats, thought, consulted and decided how the dwarfs had been created deep inside the earth. They had been created first and found life in Urgewalt's flesh and were there like the Ma- den. But after the decision of the gods they received now wis- sender humans mind and shape and lived further under the earth and in the rock. Thus says about it the song of the seer face:

Then the eternal Aesir, the most holy gods,
 rushed to the judgment seat and held council,
 Who should create the dwarves sex
 From Urgebraus' blood, his arms and legs.

Then Mutsauger was considered good as a
 master and Döser as second for such a dwarf

These were the dwarves that Mutsauger begat:

Morning and noon, midnight, evening, new
 light and low light, fogger and observer, rusher
 and stretcher, tease and tease, With new and
 new council now I would have called, As is
 right, the dwarves advisor and judge

Still some emerged in human form, dwarfs
 from earth, as Döser indicated them:
 Alb and Uralb, Upper and Young Alb,
 Wolfalb and Windalb and albums as guards,
 Schlaudieb, Schnappebald, Schnellimzank,
 Schlaps, Pfeilgeschwind, Streitgewandt, Pfiffig and
 Stracks, Heftig and Hurtig, Fürwitz and Fuchs,
 Frischgesicht, Flinkerat, Findig and Flugs.

Finally, the dwarves from the branch of the Nebler Bis
 Lobesam-Ahn are still to be named to the people,
 He drew his trunk from rigid rock Through
 swampy depths up the valley.

From him come Träufler, Trotzig and Töter,
 Bildner, Bauer, Brenner and Bräuner,
 Cooler, clarifier, knocker and tamper,
 spark spray, oak shield, iron smith, dyer -
 Thus knowledge teaches us, as long as the
 world, for all time of the family of the dwarves.

Wandermut asked further: Where is the most noble and holy place of the gods?

The HIGH one answered: This is at the ash tree which is called world tree. It is also called the healer, the bringer of terror. There the gods hold court every day.

Wandermut asked: What is to be said of this place?

EBENHOCH said: This ash-tree is the biggest and best of all trees; its branches spread over the whole world and rise above the sky. Three roots hold the tree upright and extend exceedingly in the width: the one to the Asen, the other to the ice giants, where formerly the nothing, the yawning Gaffung gaped, but the third rises over Nebelheim. Under this root lies the well Spring-Kessel. The envious worm of baseness gnaws it from below. Under the second root, however, which reaches to the ice giants, there is a well in which *w i s d o m* and reason are hidden, and it is called Mime, that is I-self or also memory, who possesses this well. He is full of wisdom because he drinks the water of this well from the Gellerhorn. Once Allfather came to Mime, that means: to himself, and asked for a drink from the well of memory, but it could be granted to him only when he gave his one eye as a pledge, as it is said in the song of the seer's face:

Everything I know, I know like your eye
 You, Wotan, lent for louder wisdom!
 Memory morning now drinks the mead
 Through Walfather's eye. - Do you know about
 it?

But the first root of the ash tree extends over the sky, and under it is situated that well which is the most sacred and is called the well of Urda, that is, of the becoming or the beginning or the ford. There the gods have their place of judgment and at every

Days the Aesir ride along over the bridge Beberast, which is also called Aesir bridge.

These are the names of the stallions on which the Aces ride: Brausewind is the best, and Wotan rides him, the next is called Glatthaar, the third is called Blender, the fourth Glast, the fifth Renner, the sixth Silberzopf, the seventh Eisenfessel, the eighth Geißel, the ninth Scharrhuf, the tenth Goldmähne, the eleventh Leichtfuß. The twelfth, the stallion of Balder, was burned with it. But Donar goes on foot to the court; he must wade through the rivers, which have the following names:

Cradle and tub, the two warm from the bath,
Donar wades through them daily,
When judgment is pronounced he goes to
judgment by the world tree, the sacred ash tree,
Where gluten-burned quakes the bridge of the
gods and hot are the sacred waters.

Then Wandermut asked: Is there a fire burning on the bridge Beberast?

The HIGH answered: What you stand red in the rainbow, is burning fire, because on the sky the mountains would rise, if all could go over Beberast, who wanted to, because there are many beautiful places in the sky; but they are all under the protection of the gods. So there is a beautiful hall under the ash tree by the well of becoming. From this hall come three virgins, who are called Urda, Werdandi and Skuld, or in the language of today: Wurde, Werden and Geworden. They determine all people's fate and age and we call them the Norns. But there are other Norns who come to each newborn child to create its destiny; some are of divine nature, others of elvish gender and third are of the tribe of the dwarves, as is said in the song:

I consider the Norns of different origin, not all
 of them are of the same origin:
 Some are Asiatic, others are Albic, and
 some are Dwarven powers.

Wandermut said here: When the Norns rule over the destinies of men, they make the lots excessively unequal; some have a good life and abundance, some have little land and praise, some live long, others short.

The HIGH said: the good Norns of good origin create good fate; but when the people get into misfortune, the bad Norns rule it.

Wandermut asked further: What else is strange to report about the ash tree?

The HIGH answered: Much is to be said of it. An eagle sits in the branches of the ash tree, which is many; between his eyes sits the hawk weathercock. The rat rodent, however, runs up and down at the ash tree and carries behind scornful words between the eagle and the envious worm, which is the baseness. Four deer wei- in the branches of the ash tree and bite off the shoots; their na- men are: Delusion, Sleep, Weather and Blow. And so many snakes dwell in the jumping pot at the envious worm that no tongue would be able to count them.

So the song says:

Misdeed, more than people probably think,
 and misfortune tolerates the ash tree;
 In the top the deer, in the trunk the decay, in the
 root gnaws the envious worm.

It further states:

And more worms swarm under the tree than unwise
 monkeys suspect.

Further it is reported that the Norns, who live at the well of the Werden, draw water from it and together with the moist earth, which lies around the well, they sprinkle the ash tree, so that its branches should never thorn or rot. But this water is so holy that all things that come into it become as white as the membrane that lies inside under the eggshell.

The song says of it:

I know an ash tree called the World Tree, A
whitish mist wets the top,
From it falls the dew that fertilizes the depths,
evergreen it stands at the well of the ford.

The dew that falls from it on the earth, people call Ho-nigs tau, and from it the bees feed. Also two birds approach from the well of the ford or becoming; they are both called swan, and from them comes the bird species of this name.

Thereupon Wandermut said: Great things are you able to proclaim from heaven? What other significant places are there besides the well of becoming?

The HIGH one answered: There are many stately places there. There is a building, which is called Albenheim, where the beings live, which we call Light Alves, but the Black Alves dwell under the earth and are unequal to them in appearance and still more unequal in manner. The Light Alves are lovelier than the sun of reputation, but the Black Alves are blacker than pitch. There is a building, which is called broad view, and is no lighter place than this. There is a building called Gleissner, and its walls, pillars and columns are all of red gold, the roof of silver. There is another one, which is called Himmelsburg; it stands at the end of heaven, as a bridgehead, there where Beberast reaches heaven. There is also a great building called Wall's Place or Valhalla, which is the place of the dead. This is Wotan's hall. The gods piled it up, and covered it

him with sheer silver. Here in this hall is also the arbor of heaven, the high seat of Wotan, and when Allfather sits down from this chair, he sees over all worlds. At the southern end of the sky lies the Hall of Beneficence or Mountain of Salvation, the brightest of all and more brilliant than the sun; it will still stand when both heaven and earth pass away, and this place is inhabited by the good and rightly created people of all ages. Thus the seer speaks about it:

Already I see a hall, like shining sun, Covered
with gold, spared from the embers,
The hall where the tried and true dwell in bliss,
And enjoy honors for eternity.

Wandermut asked further: "But who will protect this place when the black blaze consumes heaven and earth?

The HIGH one answered: It is taught that a second heaven arches over the first one, which is called counter-heaven, and still a third one over this, which they call blue width, and in this last heaven methinks, the place is situated, which we believe to be inhabited now only by the light albs.

Wandermut asked: Which are the Aesir that people should trust?

The HIGH one answered: Twelve there are of the Aesir of divine kind.

EBENHOCH added: No less hallowed are the Asins and no less their power!

The THIRD, however, continued: Wotan is the highest and oldest of the Aesir, he rules all things, and although also other gods possess power, they all serve him like children their father. Fri- cka, his spouse, knows the fate of every man, although she does not announce it to anyone, as it is said in the song, where Wotan himself speaks to the Aesir, who called himself Locker or Luge:

What are you raving about, Luge, and are
 you so mad about the wrath of the givers?
 I know the secrets of the world, no less than I
 know myself.

Wotan is called Allfather, because he is the father of all gods, and
 Whale-father, because all, which fall on the Walstatt, find his desire
 sons. To them he designates Valhalla or the Hall of Love, and there
 they are called Einheerer. He is also called the God of the Hanged,
 God of the Gods and God of the Burdens, and he gave himself still
 more names and in many ways, as he did when he once came to
 King Gerod:

Wanderer is my name, Helpful and Desire, Versatile,
 Multiform, Filler,
 Bösewirk is my name, Breithut and Breitbart,
 deceiver, deceiver, revealer.

Changeable, weatherman, waller and truer,
 burner, deluded, criminal,
 Glowing Eye, Shining Eye, Sleeper, Shaker,
 Floodlord, Cargo Protector;

I am also called helmet bearer, ruler and army shield, army
 fetter, army desire, listener,
 Caller and orator and rider of battle, sage and
 poet and thinker.

Zealot in council, owner at home,
 wizard and graybeard with gods,
 The HIGH and LEVEL I am and THIRD, creator and
 skipper of the dead,
 All-Father, Whale-Father, Return, Guardian,
 Victory-Father, God of all Gods!

-Then Wandermut said: "You have given him a frightening number of names, and it seems certain to me that he must have great erudition who can distinguish and judge here which conditions have brought about this or that name.

The HIGH one answered: Certainly it is a matter of great insight to enumerate all this exactly, but it can be said briefly that the many and different languages which are spoken in the world have given occasion to the most namings; because all peoples believed to have to make his name right to their tongues, in order to be able to call and ask him with it themselves. Some occasion for his names may also have given his journeys, of which is reported in old legends, and you will never be called a wise man, if you do not know to tell about these significant events.

Wandermut asked further: What are the names of the other Aesir and what should one think of them? What have they accomplished excellently?

The HIGH answered: Donar is the most excellent of them, who is also called Aesir-Donar or Chariot-Donar. He is the strongest of all gods and men, and his is the realm called the World of Power. His dwelling is called the Weather Hall, and in this building are five hundred and forty rooms; it is the greatest building of which men know.

This is how Wotan himself speaks in Grimm's song:

Donar's building has five hundred
rooms and four times ten, methinks,
Of all the dwellings of the gods, I know
my son possesses the greatest.

Donar keeps two goats, called crackling tooth and gnashing tooth, and a chariot that the goats pull, which is why he is called the Wagen-Donar. Three precious things are his own: The

The first is the hammer Malmir, well known to Frost Giants and Mountain Giants when he drives through the air, and this is not surprising; for he has paralyzed many a head of their fathers and relatives. The other precious thing is the belt of strength; if he girds himself with it, his Aesir strength increases by half. The third precious thing, which is worth a lot to him and which he does not want to miss on the hammer shaft, are the iron gloves. No one is so clever as to be able to list all his great deeds, and I could tell you so many of his adventures that the hours would pass before I could tell you everything I know.

Then Wandermut said: "I would still like to hear from the other Aesir.

The HIGH answered: Wotan's other son is Balder. Of him only good things are to be reported. He is the best of all and is praised by all. He is so beautiful of countenance and so bright that a radiance emanates from him; there is only one flower so white to be compared with Balder's eyelash; it is the whitest of all flowers and is called Balder's eyelash. After that you may judge the beauty of both his hair and his figure. He is also the wisest Ase, the most well-educated and the most saintly, and from his whole manner it follows that no one is able to circumvent his judgments. He inhabits the hall of vision in heaven. In this place nothing impure can exist, as the song says:

The seventh castle with flashing halls, wide
view, Balder built himself;
No other place, wherever it lies, is
free from iniquity like Balders.

The third Ase is called North; he inhabits the heavenly place called Nau- heim. He directs the course of the wind, calms the sea and the fire. He is to be called upon for seafaring and for hunting. He is so rich and so blessed that he gives every land, lying and driving

rende property can give, if he wants, and he must be asked. Nord does not come from the Aesir family, rather he was born in Wanenheim and went out, and the Wanen once offered him as a scourge to the gods and in return took as a scourge the Aesir, who is called Henner, that is, the Intelligent One: thus peace was once concluded between the gods and the Wanen. North's wife is called Schade and is the daughter of the giant Dietz. Schade wanted to live where her father had lived, namely on the mountain Trummheim, but North wanted to live near the sea. They finally agreed that they should live nine nights each in Trummheim, but three nights each in Nauheim. But when North returned from the mountains to Nauheim, he said:

The mountains are tired of me, not long I stayed
there, only nine dark nights;
Only the howling of wolves sounds
more adversely than the singing of
swans.

That's when Schade replied:

I could not sleep on the shore of the sea from
shrieking and cawing;
always, returning from the forest, the seagull woke me
up early in the morning.

Then Schade went back to the mountains and lived in Trummheim; there she rides on snowshoes and shoots at game with a bow; therefore she is also called Goddess or Dise of the Snowshoe. In the song it is said of her:

The sixth of the seats is Trummheim, where
Dietz, the giant, lives;
There now Schade, the beautiful, Nord's bride,
switches in the feast, the old, of the father.

North begat two children in Nauheim; they were beautiful in appearance and handsome. One is called Froh and this son has become one of the most excellent among the gods. He rules over rain and sunshine and over the growth of the earth, and it is good to call upon him for good year and for peace, for he grants welfare to men. North's second child is Frauja; she is the most beloved of the Asins and resides in the place in the sky called the Field of Nations. When she goes to battle, half of the fallen belong to her and the other half to Wotan, as it is said in the song:

The ninth is Völkerfeld, where Frauja appoints
 who will take seats there in the hall;
 The bodies of the dead she chooses daily
 and sends the souls Allfather.

Her room is called Sesselruh and is spacious and bright. When she goes out, she sits in a carriage pulled by two cats. She is fond of all those who call her name, after which distinguished women are called women. She also loves love songs, and it is good to approach her in love matters.

Wandermut replied: "The power of the Aesir seems great to me, and it is no wonder that you have so much power, since you have such good knowledge of the gods and know how and whom to ask. Are there any other gods?"

The HIGH replied: "There is also the Ase called Zwyst; he is the most daring and high-minded and with him stands the final judgment of victory in battle; therefore it is wise for men of action to call upon him. It has become a saying to call the bold one like Zwyst, who surpasses other men and does not shrink from any danger. There is an apt example for his boldness: When the Aesir tricked the World Wolf into putting on the fetter Schlinger, he wanted to give them

They did not trust that they would release him again, until they put Zwyst's hand into his jaws as a pledge. Because the Aesir did not release him, he bit off Zwyst's hand at that place, which is called the wolf's limb since then. Thereby Zwyst became a one-handed man. He is also considered to be very wise, so that one says of a particularly clever man that he is wise like Zwyst; however, it cannot be said of him that he promoted peace among men. Another Ase is Präger, distinguished by knowledge, but especially by eloquence and eloquence; he is most experienced in poetry, which is called Präger's art after him, just as men and women who are more knowledgeable in language than others are called Präger's disciples after his name. His wife is Iduna. She keeps in an ash chest those apples from which the Aesir should eat when they grow old, because they will become young again and so it will last until the damming of the gods.

Then said Wandermut: Great, I mean, the gods have left to the guard and the loyalty of Idun.

Then the HIGH one said and laughed to it: It almost went badly once; I could tell you about it, but you shall first hear about the other Aces. One of them is called Weltwart, who is also called the wise Ase. He is great and holy and was born of nine mothers who were also sisters. He is also called the Gold Toothed One, for his teeth are vain gold. His stallion is called Goldmane. Weltwart lives in Himmelsburg near the bridge Be-berast. He is the guardian of the gods and lives there at the end of heaven to protect the bridge from the mountain giants. He is allowed less sleep than a bird and sees a hundred roosts by day as well as by night. He also hears the grass growing on the earth and the wool on the sheep and thus everything that is louder. He possesses the horn called the Gellerhorn, and when he blows it, it is heard in all the worlds; his sword is called Man-.

neshaupt, that wants to say human wisdom. Many songs tell of him; so it says in the song of the castles of the Aesir:

The eighth to the world type is celestial seat,
the walter and keeper of the bridge;
The guardian of the sky comfortably indulges
himself there with a good drink from the sea.

He himself sings in Weltwart's song:

Nine girls I was born to mothers, nine sisters I
lay in the womb.

Another of the Aesir is called Hader. He is blind, but exceptionally strong. But gods and men wish not to have to name him, because his hands' work will stick in the memory of gods and men for all too long.

Widar is the name of the Ase, who is called the silent one. He wears the solid shoe of which we will speak. He is the strongest after Donar and in him the gods put great trust in all hardships.

Wali or Walter is the name of a son of Wotan and Rinda; he is brave in battle and a very lucky shot.

Wuller is the name of a son of Sippia, Donar's stepson; he is such a good archer and so skilled in snowshoeing that no one can compete with him, moreover, he is handsome in appearance and possesses all the skills of a warrior; therefore it is advisable to call on him in single combat. Vorsasse is a son of Balder and Nanna, the daughter of Neff. He inhabits the hall in heaven called Gleissner, and all those who go to him in legal difficulties return reconciled; there is the best place of judgment for gods and men. So it is said in the song of the castles of heaven:

Gleissner's, the tenth castle, pillars are gold and
 silver the roof over the hall;
 Vorsasse thrones there the endless day, anxious
 to settle all disputes.

Among the Aesir is also counted the one whom many call the quarreler and brawler among the Aesir and the author of all deceptive words and the stain of all gods and men. His name is Luge, Locker, Lotter or Lüster, he is the son of the giant Verbieter or Schlagwetter, his mother is called Labe or Nahel, his two brothers are Löser and Helblind. Luge is handsome and beautiful in appearance, but evil in disposition and of a highly changeable nature; he surpasses others in cunning and deceit in all things. He often brought the Aesir into deep embarrassment, but he also helped them out again by his cunning advice. His wife is Sigun, both his sons are fools, but he has other children with Kummernis, a woman from Riesenheim; one of these children is the World Wolf, the other the Mitgard Serpent and the third is Hel.

But when the gods learned that these three would be raised in Jotenheim, and the gods divined by clairvoyance that they would have to expect great misfortune from the siblings and to expect evil both from their mother and from their father's kind, then Allfather sent the gods to seize the children and bring them to him. Then he threw the serpent into the deep sea that surrounds all the mainland, but the worm grew in such a way that it now lies in the middle of the sea around all the lands and bites its own tail.

He hurled Hel down to Nebelheim and gave her power over the nine other worlds, so that she alone could give residence to those who would be sent to her: these were all who had died of infirmity or old age. Hel has there a large dwelling place and the walls are amazingly high and with high

and strong bars provided. Her room is called misery, hunger her bowls, languor her knife, limp foot the servant and drag foot the maid, falling calamity the gate, patience ladle the threshold that leads in, infirmity the bed, pale fear the sheet. Hel is half black and the other half flesh-colored, thus easily recognizable by her rather repulsive and grim appearance.

Finally, the Aesir raised the World Wolf, and Zwyst alone had the courage to give him his food daily.

The gods saw how he grew more powerful day by day, and all signs indicated that he seemed destined only for their harm. Then they thought it advisable to make an extremely strong fetter, which they called Leidig. They showed it to the wolf and asked him to try his strength on it. The wolf thought it was not too strong, and he let them do with it what they wished. No sooner had the wolf stretched himself once than the fetters broke and he was freed from suffering. After that, the Aesir wove a new fetter, half times stronger than the old one, and called it Lähmer. They asked the wolf a second time to try, saying that he would become very famous for his strength if such a strong fetter could not hold him. The wolf thought that the bond would be stronger, but that his strength had grown since he had broken the last bond. At the same time it occurred to him that he would have to take on some danger if he wanted to become famous, and he had the shackle put on. When the Aesir declared that they had finished with it, the wolf shook himself, threw himself to the ground, braced himself against the shackle and put his back into it in such a way that the shackle soon broke and the shackles flew far and wide. Thus he made himself free from Lähmer! Since then the proverb is valid, to break free from Leidig and to tear from Lähmer, if someone carried out a thing violently.

Now the Aesir feared that they would never be able to bin the wolf again. Therefore Allfather sent Schirner, the messenger of Froh, down to Schwarzalbenheim to some skilful dwarves and let them weave the fetter, which is called Schlinger. Schlinger was composed of six things: of the sound of the cat's tread and the beard of the women, of the roots of the mountains and the sinews of the bears, of the soul of the fish and the saliva of the birds.

If you, Wandermut, have not been aware of these peculiarities before, common sense alone may decide that we are not lying to you. You have certainly seen that women do not have beards, that cats do not make noise when they walk, and that the mountains below have no roots, and you will believe me when I say that everything else I have told you is equally true, even if you have no proof of one or the other.

Wandermut answered: Certainly, one can distinguish what is true. I can see it precisely in these things that you cite as an example. But what was the external condition of the shackle?

The HIGH answered: I can tell you exactly. The shackle was soft and smooth like a silk ribbon, but at the same time so reliable and durable, as you shall hear. The shackle was brought to the Aesir and they thanked the messenger very much for the laborious execution. Then they crossed the lake called Schwarzwasser to the Heideinsel and called for the wolf. They showed him the silk ribbon and again asked him to try it. They told him that it was probably a little more reliable than its appearance would suggest. One handed it to the other and each tried the strength of his limbs on it, but it did not tear, but they thought that the wolf would probably tear it.

He replied: "It seems to me that I will gain little glory from this little ribbon if I unravel such a meagre thing, but if it is done with cunning and deceit, even though it is

even seems to be weak, the tape does not come to my body. The Aesir countered that it must be easy for him to tear such a friable thing, after he had broken the strong egg fetters: if you should still not succeed, then the gods have nothing to fear you and we will loosen you again.

But the wolf said: If you bind me in such a way that I cannot untie myself, then you mock me, and it would be too late for me to wait for your help. I am not so eager to be bound, but before you deny me my courage, let one of you put his hand in my throat as a pledge that it will be without falsehood.

Then one Ase looked at the other, and it seemed to them as if there were now two of them, and none wanted to give his hand, until Zwyst offered his right hand and put it into the wolf's jaws. Then the Aesir took the end of the fetter and pulled it around a huge rock, which was called Geller, and rammed the rock deep into the earth. Then they took as a second stone the rock Defiance. They drove it even deeper into the ground and used it as an abutment. As soon as the Aesir realized that the wolf was completely bound this time, that the more he braced himself against the fetters, the more they hardened, and the harder he tugged at them, the more they tightened, then everyone laughed except Zwyst, because he had to leave his hand. Now the wolf opened its mouth violently, snapped horribly and wanted to bite, but the Aesir shoved a sword into its throat with the handle against the lower jaw and with the tip against the palate, with which its mouth was closed. Since then he has been grimacing, and the drool that runs from his mouth becomes a river called Delusion. There he now lies until the downfall of the gods.

Then said Wandermut: More than bad child blessing got Luge: these brothers and sisters are probably altogether terrible, not less

already each for itself alone. Why didn't the Aesir slay the wolf right away, since they expect so much evil from him?

The HIGH answered: So highly the gods valued their sanctuaries and the places of peace. They did not want to stain them with the blood of the wolf, although their prophecies announced that he would become Wotan's murderer.

Now Wandermut asked further: "I have heard many things from the Aesir; now I would like to hear from the Aesir.

The HIGH one answered: Fricka is the most distinguished; the sanctuary is consecrated to her, which is called Hall of Love and is exceedingly glorious. The next Asin is Saga; she inhabits Sturzbach. This is also a beautiful and large house. The third is Heila, the doctor among the Aesir. The fourth is Gabe; she is a virgin and those who die as virgins serve her. The fifth is Fullness; she is also a virgin and wears her hair loose and a gold band around her head. She keeps Fricka's jewelry and chest, cares for her beauty and knows about all her secrets. Frauja is the most respected after Fricka and is married to the man called Od. Their daughter is called Kleinod; she is so beautiful that everything that is beautiful and precious is called after her name. Od went far away, and Frauja weeps after him, and her ears are red gold. Frauja has many other names, because she gave herself different names when she traveled among unknown peoples in search of Od. So she is also called Sea-Born, Procreator, Giver, Adornment and she is also called Goddess of the Roads. She owns the star necklace, which was made by the Brisingen dwarves.

Minna, the seventh, is eager to kindle the hearts of people, men and women alike, to love. Loba, the eighth, is so mild and so kind to those who call upon her that she has the permission of Allvater and Fricka to bring together people, men and women, who until now have felt banished and trapped. The engagement is called after her name,

and so it happens that it is highly praised by most people.

The ninth is True; it hears the oaths and vows of men as well as women to one another, which is why firm agreements are called truths. She punishes all who break them. True is wise and inquisitive, so that no thing remains hidden from her, hence the saying that a woman becomes aware of something when she becomes certain of it. She is the tenth; she guards the doors of the hall of the gods and closes them to those who should not enter. She is also appointed to protect those at trials who want to refute false speech, hence the saying: Custody is set when a man denies an accusation.

Lehna, the twelfth, is destined to protect the people whom Fricka wants to protect from danger. Hence the saying: he who protects leans.

Measure is the thirteenth; she is experienced and of wise, noble composure. After her name are called all truly wise men and women of measure and noble conduct.

Hochfahre, the fourteenth, sends Fricka with her orders to the different worlds. She possesses a horse that rides through the air and over water and is called Hoof Thrower. It once happened that a Wane saw her riding through the air and called out:

What is flying there, what is
driving there, what is running
through the air?

She replied:

I do not fly, I do not drive, but
I steer through the air
on Hufwerfer's back, the Hudelfell stallion with
Zaunbrechrin begat.

After Hochfahres name is named, who lives high, unconcerned and free.

Also Erda, the mother of Donar, and Rinda, the mother of Walter, are counted among the Asins. Still other women are there, who serve in Valhalla, pour out the drinks, keep the tableware, the apple bowls and cups, as it is called in the song of Grimm and Gerod:

Fog and storm shall carry the drinking horn for me,
Racheschnell, Ragehoch, Kraftssproß and battle,
Speerberauscht, Sprungbereit, Heerschreck and Heerbann,
Beilzeit and Brennerin, bring us the beer!

These are the Valkyries. Wotan sends them into every battle; they choose the fighters who shall fall and decide of the victory.

Then Wandermut said: "You said before that all the men who have fallen in battle since the beginning of the world have come to Wotan in Valhalla. Does he have to give food to all of them? Methinks, this must be an overgrown crowd.

Then the HIGH one answered: True is what you say. A huge crowd is there, and many more must become men, and yet it will seem small to you when the world wolf comes along. Nevertheless the crowd of the men never becomes so large in Valhalla that the meat of the boar, which they call soot-black, would not be sufficient. It is roasted and eaten daily, and yet in the evening it is whole again. But to the question you probably just wanted to ask, methinks, only a few will be so experienced to answer you the right way. But listen, as it is said in the song.

Cook soot face lets cook in the soot-black
cauldron from the coal-black wild boar
The spicy bacon. But few know what
Einheerer actually eat.

Wandermut asked: Does Wotan eat the same food as his Einheerer? The HIGH answered: The food, which comes on the table, he gives to his two wolves Gehrlich and Gierig. He needs no food, spirit is both food and drink for him:

Greedy and Gehrlich, the wolves, throws Wotan,
Siegwater, himself the grub;
Allfater, Walwater, Wotan but lives
eternally and only from wine.

Two ravens sit on his shoulders and tell him all the newspaper they see and hear in his ear. Their names are Gedank and Gedenk. He sends them out at dawn to fly to all worlds and at noon they return; thus he becomes aware of all things. That is why people call him the raven god:

Gedank and Gedenk surrounded the
corridor of the Mitgarts of the people
every day;
Gedank, I fear, once does not fly back, even
more anxiously I remember Gedenkens.

Wandermut asked: "What do the uniforms have to drink, which must be just as sufficient for them as their food? Or is water drunk there?"

The HIGH one answered: "You ask a strange question! As if the All-Father would send kings and princes to him and give them only water to drink. Then it would be certain that many a one would come to Wal- hall, who might think to have bought such drinking of water dearly, if nothing better met him for reception, after he had endured wounds and deadly pains. But I can tell you something comforting about it: The goat, whose name is Heidrun, stands over Valhalla and plucks the shoots from the branches of the tree, whose far famous name is Laurat. From her

Milk flows from her teats, and every day she fills a bowl with it that holds so much that all the soldiers have plenty to drink.

Then Wandermut cried out, "Of unusual use is this goat and a rare good tree must be that from which it grazes.

The HIGH answered: Much stranger still is the stag Eichkrone, which stands likewise over Valhalla and from the branches of the world tree äst; because from its antlers so much wet trickles that it fills the well spring, from which then all waters flow, which are called so: Deeper, Wider, Bolder, Defier, Longer, Murmurer, Rauscher, Faster, Chatterer, Burbelnder, Gäh- nender, Tobender, Lieblicher, Gesprächiger, Steiniger, Greedier, Nützlicher, Nötiger, Fliehender, Schlüpfriger, Ungestüm, Verschlucker, Versieger, Brander, Brauser, Schlängler, Strandiger, Glitzernder, Schimmernder.

Wandering courage spoke: This is strange news which you tell me. A mighty big house must be Valhalla, but it will often be very narrow at the doors.

The HIGH one answered: Why didn't you ask me before, how many doors lead into Valhalla and of what nature they are? When you hear about it, you will have to say yourself that it would be strange if everyone could not go in and out of Valhalla as he likes. This is also the real truth, that it is not more difficult to find a seat in there than to get in, as it says in the song of Grimm and Gerod:

Five hundred gates and four times ten
I know in far Valhalla,
Out of every eight hundred armies once go to
fight with the world wolf Fenre.

Wandermut said: "There is a great multitude of warriors in Valhalla, and this compels me to believe that Wotan, who has such a large

Army commands, must also be an omnipotent ruler. Now what is the unarmed army Kurzweil, if they do not drink?

The HIGH answered: Every day, when they have dressed, they take their weapons, go into the gardens and fight and one falls the other; that is their game, and when it goes to the evening meal, then they ride home to Valhalla and sit down to drink, as is said:

The Einheerer all in Wotans enclosure
meet daily to the fight;
They cut each other down and then go
home and sit together reconciled.

And true is what you said. Mighty is Wotan and most judgments find that. So it is said with the aces own words:

The largest is world ash among the trees, The
most beautiful is sun sail among the ships, The
first is Wotan among the Aesir,
The fastest is Sausewind among the steeds, The
best is Beberast among the bridges, Präger the
best poet, Garm the best mastiff, And Hochbein
the best raven.

Wandermut asked: To whom does the horse Sausewind belong and what else can be said of him?

The HIGH answered: You cannot judge about Sausewind, you do not know the cause by which he was conceived and that methinks worth the following narration. - It was early, soon after the founding of the gods, when they had created Mitgart and built Valhalla, that a master craftsman came and offered to build a castle in three half-years, and so surely that they might be without fear of mountain and ice giants, even if it was

who once managed to get into Mitgart. But as a reward he demanded Frauja, plus the sun and the moon. Then the Aesir went to the meeting and held a council.

The purchase was finally concluded with the work master. He was to receive what he claimed when he built the castle in one winter. If, however, on the first day of summer there was anything left undone in the castle, he would not be paid, nor would he be allowed to take help from anyone. When they informed him of this decision, he only asked them to allow him to use the help of his stallion Pechgang. Luge alone advised them to allow him to do so.

The master builder started building the castle on the first day of winter and dragged the stones with the stallion at night. To the Aesir it seemed a great miracle what enormous masses the stallion brought; the horse did half as much work as the master builder himself. But the deal had been confirmed before many witnesses and with oaths. Nevertheless, the giant, for such was the master builder, did not believe to have been sufficiently secured and protected with the Aesir, if Donar had come home in the meantime, who was then on an eastward journey to slay giants.

When the winter was drawing to a close, when the construction of the castle had progressed so far and was so high and so strong that nothing could be compared to it, and when finally only three days were left until summer and finally only the castle gate remained to be completed, then the gods sat down on their judges' chairs and held council. One asked the other who had advised to let Frauja go to Jotenheim and to spoil air and sky by tearing down sun and moon and giving them to the Joten. They all agreed that the one who advised the most evil, Luge, the son of Lausa, had advised it, and threatened him that he should die a miserable death if he did not find advice to deprive the master builder of his purchase. Then

Then-Luge became afraid and swore an oath to them that he would bring it about so that the foreman would lose his wages, no matter what the cost.

It was the same evening that the giant with his stallion Pechgang drove out to Steinen, there a mare ran out of the forest toward the stallion and neighed to him. When the stallion noticed what was coming, he reared, tore off the ropes and ran after the mare, and the mare ahead of him towards the forest, and the master builder after both to catch the stallion. The horses ran around all night, so that the work was not done that night, and even the next day the work was not done as it otherwise could have been. The master now feared that the work would not be completed and got into a huge rage. This made the Aesir realize that a mountain giant had come to them and called for Donar.

Immediately he arrived and in the next moment the hammer Malmer drove through the air. With this he paid the master craftsman his wages, and not with the sun and the moon, but rather, he denied him the right to build in Jotenheim in the future; for freely with the first blow on the giant he broke his skull into small chunks and sent him down to Nebelhel. But Luge - as a mare - had made such a journey with the stallion Pechgang that he gave birth a little later to a filly that was gray in appearance and had eight legs, and this became Sausewind, the best of the horses among gods and men. Thus sings the song:

Then the eternal Aesir, the most holy gods,
rushed to the judge's chair and held a council,
Who would have deceived the heavens and
betrayed Frauja to the giant for purchase.
Then the oaths, the words and oaths wavered, the
firm contracts that were made before;

And Donar even eagerly urged to the zealous deed,
Who rarely hems only when he sees shameful.

Wandermut asked further: I heard talk of the ship Son- nensegel as the best of all ships; is there none equally good?

The HIGH answered: Sunsail is the best of all ships and made with the most skill, but the ship of the dead, Nagel- fahr, which once came from the south, is the largest. Certain dwarves, Iwalt's sons, built Sunsail and gave the ship Froh; it is large enough to hold all the Aesir with their weapons and the army equipment, and it has sailing wind as soon as it hoists the sails, wherever the journey would go. But if it should not go to sea, it is made of so many individual parts and put together with such great art that it can be folded and put into a bag like a cloth.

Wandermut said: "Without a doubt, Son's sail is an excellent ship, and strange magic must have been at play that it is so constructed. Did Donar nowhere and never encounter anything so powerful and strong that would have been superior to him in strength or intellect?

The HIGH one answered: Few, I think, know something to say about it, but it might have come already some hard to him also.

And if it were so that some resistance was so strong and tremendous that Donar's could not prevail over it, one should not speak of it; for there are facts enough which prove that Donar nevertheless remains the most powerful.

Then Wandermut said: "After that it seems to me that I have asked such things, which no one here is able to answer.

But the HIGH One answered, "We have heard talk of adventures of Do-nar that seemed too incredible to be true, but He sits here above me who has true knowledge of them.

-You can- believe that he who has never lied before will not lie for the first time today.

Peregrine said: Here I stand and listen, in order to receive information to my question; because in the other case I declare you overcome, if you cannot answer me what I ask. The THIRD answered: It is easy to guess that you, my wandering friend, want to know those events, although we think it is not proper to tell about them.

So this is the beginning of his story, that Donar once went out with goats and wagons and with him Luge. Towards evening they came to a farm and found a place to sleep there. For dinner Donar took his two goats and slaughtered them. The skins were stripped off them and laid by the cauldron fires. When the meat was boiled, Donar sat down to supper with his companion and also asked the farmer to feed his wife and two children with him. The son was called Lightning and the daughter Raschel. Donar now moved the skins away from the fire and toward him and demanded that the farmer and his household throw the bones undamaged onto the goatskins. But Blitz, the farmer's son, had the thigh bone of the one buck and split it with his knife to get to the brand.

Donar stayed overnight. He got up before day, dressed himself, took the hammer Malmer, lifted it up and consecrated the goat skins. The rams got up in one piece, but one of them had a lame hind leg. Donar felt it and found that the farmer and h i s housemates must not have been very sensible with the buck's leg; he noticed that one thigh bone was broken.

It is not necessary to describe it long and wide, all will understand it, how the farmer was frightened when he saw that Donar drew his brows forward over his eyes, and how little the farmer could still see from his eyes, he still thought before

to have- to sink into their lightning. Donar pressed his hand around the hammer shaft in such a way that his knuckles turned white. As expected, the farmer got up and his people cried out, asking for peace and offering everything they had in exchange. When the Ase saw their terror, his anger left him, he calmed down and took the two children, Blitz and Raschel, with him as a settlement. He engaged them as servants and they followed him faithfully ever since. Donar left the goats with the farmer and began his journey eastward to Jotenheim as far as the sea, then crossed the deep sea and when he came ashore again, he went up the beach and with him Luge, Blitz and Raschel. After a little while of wandering, a great forest rose up before them, and they walked on in it until dark. Blitz was the stinkiest of all the men and carried Donar's satchel, for there was nothing to eat in this region. Only at nightfall did they look for a place to spend the night and found a rather large house. The entrance was from the one narrow side and was as wide and high as the whole house. They chose that for their night's rest.

At midnight a strong earthquake occurred; the earth began to tremble beneath them and the house swayed. Donar jumped up and called for his companions, and while they were searching around in the darkness, they came to an extension about in the middle of the house on the right hand side, fled into it and were full of fear. Donar, however, sat down in front of the entrance, grabbed his hammer and thought to fight back. All night long they heard a tremendous huffing and puffing. At daybreak, Donar stepped out into the open and saw a man lying in front of him in the forest, who was not small at all; he was sleeping and snoring violently. Then Donar thought he knew what the noise in the night was all about. He put on the belt of strength and the ace power grew on him. At that moment the man woke up and quickly got up. And here it is said that Donar heard this a

The first- time he was too discouraged to hit him with the hammer, he just asked him his name.

He called himself Schreier. But I, he continued, need not ask your name; I realize you are Asen-Donar - but where have you dragged my glove? He bent down and picked up his glove.

Donar now realized that the Glove was the house they had had for shelter during the night, and the extension was the Thumbelina of the Glove. Schreier asked if Donar wanted him to be his traveling companion, and Donar said yes. Schreier then pulled out his knapsack, unzipped it and began to eat his breakfast, and Donar did the same with his companions. Schreier suggested that they pool their food supply, and Donar agreed. Schreier tied all the food together in a bundle, swung it on his back, and advanced quite violently throughout the day.

Towards evening, he chose a place for them to sleep under a large oak tree. Then he said to Donar that he wanted to lie down and sleep: "Take the sack of food and prepare yourselves a night meal. Immediately he fell asleep and snored loudly.

Donar took the supply sack and wanted to untie it, and there it must be said, as unbelievable as it may seem to you, that he was not able to loosen the knot and even no strap end moved. The bundle remained closed as it was. When he realized that all his efforts were useless, he got angry, grabbed the Malmer hammer with both hands, put his foot on Schreier as he lay there, and hit him on the head. Schreier woke up and asked if a leaf had fallen on his head and if they had eaten and were ready to rest.

Donar answered: they were about to sleep, and went with his companions aside under an ash tree, but to tell the truth, none was fearless enough to really sleep.

Towards midnight Donar heard the screamer snoring in such a way that the forest roared. Then he got up, went towards him, struck out violently and wildly with the hammer and hit the giant in the middle of the vertebra, so that he felt the head of the hammer sinking deep into his head. Immediately Schreier woke up, but he only asked: "What is this? Did an acorn fall on my head? And what is it with you, Donar? Donar hurriedly jumped back and answered that he had just woken up, it was midnight, so there was still time enough to sleep.

Donar thought about it: if he got into the position to give him a third blow, Schreier should never see him again. He lay down again and listened. Shortly before day he realized that Schreier was fast asleep. He rose, jumped towards him, swung the hammer with all his might and hit the giant on the temple, which lay upwards, so that the hammer penetrated to the shaft.

After that, Schreier just sat up, stroked his cheek and said: "Are there birds sitting up in the tree? When I woke up, I felt as if some trash from the branches hit my head. - Are you awake, Donar? - It's time to get up and get dressed. You don't have a long way to go to the castle called Niegart. I heard you discuss among yourselves that I am not a small man, but you shall see even bigger men when you come to Niegart. Only I will give you a salutary advice: do not let yourself be too grand there, because Niegart-Luge's household will hardly tolerate big words from such infants as you are. In the other case, turn back immediately, and such a decision will probably work out best for you. But if you are inclined to go on, then keep eastward. My way now leads northward to those rocks you see there. With that, he took the travel sack, threw it over his back and crossed into the forest in front of them. However, nothing of this is to be heard, whether the Asen would have asked to see him healthy again.

Donarwent on his way with his companions and they went on until noon, when they saw a castle standing in the area. They had to bend the neck far out of the back, until they succeeded in looking completely up at it. They went closer. The gate was closed with a grate. Donar set about opening it, but he did not succeed. After they had made every effort, they finally nestled through the bars of the grate and came to a large hall. The door was open and they went in: there they saw many men on both rows of benches, most of them quite tall. They stepped right in front of Niegart-Luge and greeted him.

He looked at them tardily, bared his teeth with a grin and said: "News from distant lands are hard to come by and seldom true, or am I on the wrong track when I hear that this little stump is a chariot donar? Perhaps you are more than you appear to be. Therefore, first of all, know the arts of which you journeymen think you are ready, for no one may be here with us who is not superior to other men in some art or knowledge.

Then Luge, who was standing at the very back, shouted: "There is one skill I understand and I am ready to show it. There is no one inside here who can eat his food faster than I can!

Niegart-Luge said: That is an art, if you succeed! Let's try that right now.

He called from the farthest benches a man named Lohe in front of his chair to compete with Luge. Then they brought a trough filled with meat and placed it on the floor of the hall. Luge sat down at one end, Lohe at the other end of the trough, and both now began to eat as eagerly as they could, until they met in the middle of the trough. Then Luge had gnawed all the meat off the bones and eaten it, but Lohe had eaten everything, meat and bones, along with the trough. It seemed to everyone that Luge had lost the game.

Niegart-Luge then asked what game that young man knew how to play. Blitz answered that he wanted to try to race with someone else whom Niegart-Luge had set against him.

He said that this was a praiseworthy art and declared himself full of great expectations. Blitz would have to be excellent in speed if he wanted to win in this art. The attempt should be made immediately.

He got up and went outside the hall, where a good running track stretched out on a level field. Then he summoned a young boy, whom he called Hugo, and ordered him to race Blitz.

In the first run, Hugo was so superior that when he reached the end of the track, he turned around and ran a good distance towards Blitz.

Niegart-Luge said: "You may, lightning, lie far more ahead if you want to win this game, and yet it is true that none of the men who have been guests here have proved to be faster-footed.

When Hugo came to the end of the barrel during the second run and turned around, it was still a good arrow shot to Blitz.

Niegart-Luge said: "Blitz runs well, but I don't think he will win this bet. That must now be seen when they make the third run.

On this last occasion, Hugo again arrived first and looked back.

Blitz had not yet reached the middle of the track. Everyone thought that this bet had also been decided.

Now Niegart-Luge asked Donar in which skill he intended to show himself before them: "Since people have made such a big fuss about your great deeds.

Donar replied that his favorite thing was to try his hand at drinking, with whomever it might be.

Niegart-Luge stated that could happen. He went into the hall

He called his cupbearer and ordered him to fetch the horn from which his followers often drank. Immediately the cupbearer brought the horn and put it into Donar's hand. Thereby Niegart-Luge let himself be heard: We think it is good to drink from this horn, if it is emptied from one draught; some empty it on the second draught, but here is not such a small drinker, who did not empty it from the third draught.

Donar looked at the horn and it did not seem big to him, although quite long; but he was also very thirsty and immediately began to drink. He sucked in a great deal and did not think that it would be necessary to put the horn down more often. But when he finally ran out of breath, he stopped and looked to see what was left of the contents. And it seemed to him to be a very small amount, by which the horn was now emptier than before.

Niegart-Luge, however, said: A good drink! Even if not exactly big. I would not have believed it if I had been told that Asen-Donar could not do longer moves, but I know you will force it on the second move.

Donar answered nothing. He put the horn to his mouth and thought this time to take a longer draught; he tried to drink as long as his breath held out, but noticed that the tip of the horn did not want to rise as high as he would have liked, and when he finally had to take the horn from his mouth, it seemed to him as if it had lost even less weight than at the first drink. But the rim no longer overflowed when he carried it.

Niegart-Luge grinned: What's the matter with you, Donar? Do you still refuse to have one more drink than might be good for you? It seems to me that if you now want to empty the horn with the third draught, then this draught must be considered the greatest. But you will not be called a great man by us, as the Aesir praise you, if you do not make more of yourself in other arts than you seem to be able to do in drinking.

Then Donar became angry, put the horn to his mouth again and sucked with all his strength. He tried his last to drink as much as possible! But when he looked into the horn, it had become only a little emptier. Then he handed the horn back and did not want to drink anymore. Niegart-Luge said: "It is obvious that your strength is not as great as we thought; it is obvious that you do not succeed in these things. Or do you perhaps want to try yourself in other games? Donar answered: Yes, I want to try myself in other games. It should seem strange to me if I were at home with the Aesir, and similar tricks should be considered small. - Which task do you want to set me now?

Niegart-Luge said: "Young boys can do that here, which seems to mean little, to lift my cat from the ground, and I would not dare to ask such a thing of Asen-Donar, if I had not seen that you are even less capable than I thought.

There was already a gray cat running across the floor of the hall, quite large. Donar went over, grabbed it with one hand in the middle of the belly and lifted it up. But the cat arched its back as Donar lifted it, and when Donar stretched his arm as high as he could, the cat let go with one foot from the floor. That was as far as Donar got in this game.

Niegart-Luge just said: It went with this game as I expected. The cat is quite big and Donar is small and short next to the long men here among us.

Donar answered, "As small as you call me, come whoever you will and wrestle with me, for now I am angry.

Niegart-Luge looked over the benches and spoke: I don't see any man in this room who wouldn't find it child's play to wrestle with you. Let me see, he added, call me the old woman, my nurse Elli! Donar may wrestle with her if he likes: she has already thrown men who seemed to me no more powerless than Donar.

Then he told the old woman who had just entered the hall to take up a wrestling match with Donar. It does not take a long time: The fight ended in such a way that the more violently Donar threw himself into the wrestling, the more firmly the old woman stood. Soon, however, the woman shifted to tricks, and Donar got off the ground with one foot: that was a dangerous swing! And not long after, Donar fell on the knee of one leg.

At this moment Niegart-Luge intervened, ordered them to stop the fight and said: Donar had no need to ask other men to wrestle at his court.

In the meantime it had become evening, and Niegart-Luge directed Donar and his companions to seats. There they spent the night with good reception.

The next morning, when it was daylight, Donar and his companions got up, dressed, and prepared to leave. Niegart-Luge came and had a table set out before them. From it there was no lack of good food, both drink and food. But when they had eaten, they hurriedly continued their journey. Niegart-Luge followed them out to the front of the castle, and on leaving he asked Donar how he thought his journey had ended and whether he had finally met a more powerful man than himself. Donar answered that he could not deny that the encounter had done him great dishonor: "I know very well that you will call me an insignificant man, which I resent.

Niegart-Luge answered: Now you shall hear the truth, since you are now happily outside the castle again, into which you shall not enter a second time as long as I live and have to guess, and, this much I know for sure, into which you would never have entered, had I guessed beforehand what mighty power is in you, with which you almost brought us into great embarrassment. But nothing but eye-mirroring did I pretend to you. - For the first time it was I myself who met you in the forest. When you had the food

When you were supposed to open the sack, I had tied it with iron bands, and you couldn't find the place to untie it. Then you hit me three times with the hammer. The first was the weakest, but it was so strong that it would have ended in my death if it had hit. You saw that big rock just before the castle and you also saw three square hollows in it, one of which was the deepest, - these were the traces of your hammer blows and I held the rock in front of your blows, but you did not see it. It was the same with the competitions in which you tried your hand at my courtiers. First there was what Luge accomplished. He was very hungry and ate extraordinarily, but he, whose name was Lohe, was the wildfire and ate the meat at the same time as the trough. And when Lightning raced with Hugo, it was my thought, for Hugo means thought, and Lightning could not be expected to match him in speed. But when you drank from the horn and it seemed to decrease slowly - I want to believe that - a miracle really happened that I would not have thought possible: the other end of the horn lay outside in the sea. You did not see that. But when you now come to the sea again, you will see what loss you have drunk into the sea. This will now be called low tide. It seems to me even more worthy of glory that you lifted the cat from the ground. Then all who saw it, how you lifted her one foot from the earth, were frightened, because this cat was not what it seemed to you, that was the Mitgartschlange, which lies around all countries, and it was hardly long enough that tail and head still touched the earth. So high you stretched it up that only little was still missing up to the sky. But the greatest miracle was about the wrestling match: you resisted so long and fell at last only on the knee of the one leg, although you wrestled with the age, because Elli is the age. Before that, no one was created and no one ever will be.

old as he would be, who would be challenged to a wrestling match by old age, would not be brought down by him. Well, to tell the whole truth in the end, because we have to separate: it will be best for both parts if you do not come to visit us more often; I would anyway fortify my castle with such deceptions and other tricks next time that you should have no power over me.

When Donar heard these words, he reached for his hammer and struck out far in the air. But when he wanted to strike, he saw no more Niegart-Luge and when he turned backwards to the castle, thinking to smash it, he saw wide, beautiful fields, but no castle. Then Donar turned and went his way until he reached Treuwang, his hall again. And it is not a lie that he consulted with himself on the way how he would like to try to bring about an encounter with the Mitgart Serpent, which has happened since then. More, I think, nobody would know to report about this journey of Donar.

Then Wandermut said: "Niegart-Luge must be very powerful and able to do a lot with illusion and magic, so much so that he is even more powerful the more he has courtiers who, like him, possess great power.

Now how did Donar smell this failure?

The HEAVEN answered: Even to him, who would not be a wise man himself, it is not unknown that Donar corrected this wrong journey, which was just told. He did not stay at home long, but made this journey in such a hurry that he set out without wagons, goats and companions. As a young boy he went beyond Mitgart and came one evening to a giant called Hummer. Donar stayed with him and took lodging for the night. When day broke, Lobster got up and dressed, ready to row out to sea to catch fish. Donar also jumped up, was soon ready and asked Lobster to let him row out to sea with him. Lobster said he would have little help from him because he was so small and boyish;

and it will freeze you when I go far out and lie out at sea, as I am used to.

Donar replied that he might go as far from land as he liked, and it was uncertain which of them would ask to row home first.

Donar was so enraged by the giant that he was about to let his hammer roar, but he **refrained from** doing so because he wanted to try his strength in a better place. He asked Lobster what they had for bait, but Lobster told him to get some for himself. Donar then turned up a little way, where he met a herd of oxen that belonged to Hummer; he caught the largest ox out of it, named Himmelsstößer, broke its head off its neck and took it down to the sea. Lobster had in the meantime pushed the yacht into the water, and Donar went aboard with him. He sat down in the stern of the ship, took two oars and began to row in such a way that it seemed to Hummer that he was having a brisk ride from his rowing. Lobster himself sat in the neck of the ship and tried his best to match him.

After a while, Hummer said they had now come to the fish bank where he was accustomed to stop and catch plaice, but Donar declared he wanted to row further out. So they rowed on diligently. After another while, Hummer said that they had gone so far out that it was dangerous to stay so close to the coarse snake. But Donar declared that he wanted to row another distance, and so he did what Hummer was very displeased about. Finally the Ase pulled in the oars and brought out an abundantly strong fishing rope; also the fishhook was not less or less strong. Now Donar put the ox's head on the hook, threw it overboard, and the fishing line went to the bottom.

And now it can be truly said that Donar teased the Mitgart snake no less than Niegart-Luge mocked his

had since he was supposed to pick up the cat from the floor. The Mitgart snake snatched greedily at the ox head, so that the fishhook stuck in its throat. Thereby it pulled so violently that Donar hit hard with both fists on the edge of the board. This enraged him not a little; he went into his Aesir strength and spread himself against it with such power that he broke through the bottom of the ship with both feet, braced himself against the bottom of the sea and dragged the head of the giant worm on board. And this has to be said, no one has ever seen a gruesome sight, who did not have to watch how Donar fixed his eyes on the worm below him, but the worm stared up from below and thrust his poisonous breath towards the Aesir. Here it is said that the giant lobster changed color and turned pale with fright when he saw the world serpent rise up and the sea fall in and out of the boat. But no sooner did Donar reach for the hammer and swing it into the air than the giant intervened with his fish knife and cut Do-nar's fishing line from the boat, so that the snake could sink into the sea. Donar threw his hammer after it, and it is said that he hit its head in the depths, but I think the truth will be that the Mitgar snake is still alive today and lies in the ocean. But Donar lashed out a second time, and this time he put his fist behind the lobster's ear in such a way that it tumbled overboard, leaving the soles of its feet visible. Then he waded ashore.

Wandering courage spoke: An excessive strength Donar accomplished on this journey. Did more such adventures with the Aesir happen?

The HIGHER answered: "There will be adventures to talk about, to which the Aesir have given greater importance. And this was the cause of the events yet to be told, that Balder, the good one, dreamed a grave dream, which threatened his life with great danger. When he told his dream to the Aesir,

they met for a council, where it was decided to ask for peace for Balder with all created things and before any danger. Fricka, his mother, then took oaths from fire and water, from iron and ore, from earth and stone, from tree and disease, from cattle and bird, from snake and poison, that they would spare Balder. When this had happened and was known, the Aesir made it a diversion for Balder, put him in the middle of the Thingrasen and some should now shoot at him, some hit at him and some throw stones at him, but whatever was tried, nothing harmed him, and that seemed to all a great advantage.

Luge also came and watched it, but it pleased him badly. He took the form of an old woman, sought out Fricka in her hall and asked her if she already knew what the Aesir were going to do with her son on the Thingrasen.

Fricka answered that she knew well that everyone shot at Balder, but did him no harm: Neither iron nor wood can endanger Balder, I have taken oaths from all things.

The woman asked: "Have all things really sworn to spare Balder?"

Fricka answered: "There is a little plant growing west of Valhalla called Mistletoe, which seemed to me too young and tender to be taken under oath.

Then the woman went away again. - Luge now looked for the mistletoe, tore it out and took it with him to the Thingrasen. There Hader stood alone outside the circle of men, for he was blind.

Luge addressed him: Why don't you aim for Balder, too?

He answered: Because I cannot see where Balder is standing; also I am weaponless.

Luge said: Do like the other men, show Balder the honor; I will show you where he stands: shoot at him with this whip!

With that he pressed the mistletoe into his hand, and Hader shot Balder with it according to Luge's instruction. This bullet hit Balder and pierced him so that he fell to the earth dead, and that was the most unfortunate shot among gods and men.

When the Aesir saw Balder fall, the speech of all fell silent; they lowered their arms and one looked at the other. But all of them were thinking of the one who had done this work, but they could not avenge it immediately, because they were standing on the holy free place, and when they finally wanted to try to speak, such weeping started at first that none of them could tell the others in words about his pain. Wodan bore the heaviest burden of this loss, because he had the greatest insight how great the loss of the Aesir and how threatening the ruin was by the loss of Balder, his son. Generally, the gods regained their senses. Fricka was the first to ask who among the Aesir would be willing to earn all their love and patronage and would ride the way to Hel, in order to try to find Balder there and to offer Hel redemption for Balder, so that she would let him return home to Asgard. It was Hermut, the swift one, Wodan's other son, who took the message. Sausewind, Wodan's stallion, was chosen for the ride and brought forward. Hermut mounted him and sped away.

The Aesir took up Balder's body and carried it to the sea, where Balder's ship Ringhorn lay; it was a precious ship. The gods wanted to drive it out to sea and burn it together with Balder's funeral pyre, but the ship did not move. They sent to Riesenheim to the giantess Dörrunzel. She came riding on a wolf bridled with snakes. She got down from her animal. Wodan summoned four bearskins to hold it, but even they could not restrain it until they threw it down. Dörrunzel stepped to the stem of the ship, and after the first slight bump, the ship took on water, so that fire shot out of the rollers and all the land shook. Above it he-

Donar was angry, reached for his hammer and would have crushed the head of Rie- sin if all the gods had not asked for peace for her. Balder's body was now carried onto the ship. His wife Nan- na, Neff's daughter, could not watch this. Her heart burst from harm and she died. She was now placed next to Balder in the woodpile and the fire was lit. Donar stepped forward and consecrated the corpse fire with his hammer Malmer. At that moment the dwarf figure passed in front of his feet. Donar pushed him with his foot, so that he fell into the fire and burned with it.

Many guests were present at this burning. Wodan is to be mentioned first; with him came Fricka, the Valkyries and his two ravens. Froh rode on a chariot drawn by the boar Golden- borst. Weltwart rode up on his stallion Goldzopf and Frauja arrived with her cats. A lot of Reifriesen and Bergturfen also turned up. Wodan put the gold ring Träufler to Balder on the fire thrust, which followed a characteristic, according to which in every ninth night eight equally heavy ones dripped off him. Finally, Balder's stallion was led to the Brandstoß.

Now it is to be said of Hermut that he rode nine nights through damp depths and valleys, so that he saw nothing but until he came to the Gellerstrom and rode over that bridge there, which is covered with shining gold. A maiden named Conscience guarded the bridge. She asked him name and origin and said, yesterday over the bridge five army heaps of dead men rode: And not don- nerte it now less under you one. You do not have the appearance of dead men; why do you want to ride the Helweg?

He answered: I ride to Hel to seek Balder; have you not seen him going the Hel way?

She replied that Balder must have ridden over the Geller Bridge: from here down and then north leads the Helweg.

Hermut rode along the road until he came to the Helgitter. Here he dismounted from the stallion, tightened his girth, then mounted again and gave him the spurs: there the stallion set so powerfully over the high lattice that he did not even graze anywhere. Hermut rode toward the Helsaal, jumped from the saddle and stepped inside. He met his brother Balder resting on a high seat and stayed with him for the night. The next morning he asked Hel to let Balder travel home with him and told what great weeping there was among the Aesir.

Hel answered that it had to be proved first whether Balder was as happy as he claimed. If all things in the world, living and dead, weep for Balder, he shall return home to the Aesir, but remain in Hel, if only one contradicts or does not want to weep for him.

Then Hermut rose and Balder escorted him out. There Balder gave him back the ring Träufler for Wotan as a remembrance; also Nanna sent a headscarf and other gifts, but for Fülle a gold ring. Hermut rode back his way and reached Asgart and reported everything he had seen and heard.

Now the Aesir sent messengers into all the world, who had to ask to weep Balder from Hel, and all did so. Men and all other living things, also earth and stone, iron and wood, as you will have already seen, how all things cry when they come out of the cold into the warmth. When the messengers returned home and thought they had delivered their message, they found a giant woman sitting in a cave, who called herself Grateful. She too was asked to cry to Balder of Hel. But she answered:

With dry tears Dankbare will cry that Balder
mounted the fire thrust;
Not alive he was, nor as a corpse useful to me: Keep
therefore Hel, what she has!

The people assume that this giantess was Luge himself, who had already done so much evil to the Aesir.

Wandering courage spoke: Exorbitantly Luge brought about: first he made sure that Balder would be slain, and then also deceived that he could have been delivered from the power of Hel. But how was this misdeed smelled on him?

The HIGH replied: "He was rewarded in such a way that he will remember it for a long time. The gods, as was to be expected, were so enraged against him that he ran away and hid himself in a mountain. In it he built a house with four doors, so that he could look out for all four regions of heaven. During the day, however, he stayed in the form of a salmon in a waterfall called Glanzanger and often thought about what trick the Aesir would have to use to catch him in the waterfall. So one day he was sitting in his dwelling, knotting linen yarn into stitches, just as one knits nets since then; but in front of him a fire was burning. Then he saw all at once that the Aesir were not far away, and indeed, Wotan had seen from his seat in the sky where he was. Quickly Luge jumped out and into the waterfall; before he did so, he threw the knitting he had started into the fire.

When the Aesir came to his house, they first sent in the man who was the wisest of all, whom the Aesir and the Vans had once created together, and whose name was Kwas, that is to say, the giver. He immediately saw the ashes of the burnt knitted fabric in the fire and thought that this could be a kind of trick to catch fish with it and reported this to the Aesir. They immediately took up some of the flax and made a net following the one they saw in the ashes, as Luge had made it.

With the finished net, the Aesir went to the river and threw it into the waterfall. Donar held one end of the net, the other end the other Aesir, and so they pulled the net through.

Luge swam ahead of them, but then lay down close to the bottom between two stones, so that they pulled the net over him, but they felt something alive underneath. They went upstream a second time and threw the net into the waterfall, but tied something so heavy to it that nothing could slip under it. Luge went in front of the net again and when he saw that it was not far to the sea, he jumped over the taut line and shot back into the fall. But the Aesir saw where he was swimming. They went back up to the fall and spread out on both banks. Donar, however, wading in the middle of the river, followed behind the net to the sea. Luge now had two options: either to flee into the open sea at the risk of his life or, the other, to jump over the net again. He did the last one and quickly jumped over the net line. Donar reached for him and got hold of him, but he wriggled through his hands in such a way that they only stuck to the end of the tail, and this is the reason that since then the salmon run so narrowly to the back.

Now Luge was trapped peacefully. They carried him to a nearby cave, brought three long rocks, put them on the top and made a hole in each of them. Then they caught Luge's sons, Nücke and Tücke. The Aesir gave Tücke the shape of a wolf, as was appropriate for his kind. Then he tore his brother Nücke into pieces. The Aesir took now the intestines of Treachery and bound Luge with them over the three erected stones; the first carried him under the shoulders, the second under the loins, and the third under the knees; but the intestines of Treachery became iron bands.

Schade found a poisonous snake. The Aesir hung it over Luge, so that its poison had to drip on his face.

But Sigun, his wife, has been sitting next to him ever since, holding a bowl under the falling drops: but if the bowl is full, and Sigun has to go and empty it, the poison falls on his Ange-.

sight. Then it winds itself so violently that the whole earth trembles and you people call that an earthquake. There it now lies in rocks until the downfall of the gods.

Then Wandermut asked: Is there any other news about the twilight of the gods? I have not yet heard anything about it.

The HIGH answered. There are many and important things to say about it. First, that a winter is coming, the great winter it will be called! Masses of snow will drift from all ends of the sky, the frost will be so cold and the winds will be so sharp that the sun will no longer warm us. Three winters will come together without a summer in between, but they will be preceded by three more years, when great wars will rage all over the earth, when brothers will slay each other for reasons of greed, when son and father will no longer spare each other in battle and clan quarrels. Thus it is said in the song of the seer's face:

Already brothers strangle each other and become murderers,
 siblings break the bonds of blood,
 Full of hate is the world and whoredom
 prevails, Hatchet time is, sword time, the
 shields break, Wind time is, wolf time, the
 world sinks, Not one wants to spare the other.

Now the news is fulfilled, which is considered the most terrible for all: The wolf envy devours the sun! This is considered by the people as the greatest sacrilege. The other wolf, hatred, seizes the moon and thus increases the great disaster; the stars fall from the sky. Then it will happen that the earth will shake and the high mountains, that the trees will tear themselves from the ground, the rocks will burst and all bonds and ties will tear and break. Then the world wolf tears itself loose! The sea pours over the solid land, because the Mitgart serpent is enraged and afflicts the land. Now also the ship Nagelfahr becomes afloat, so called because it is made of nails.

The first- thing that is said is that the ship of the dead is carpentered, and therefore also the warning has value, that which man goes along with uncut nails, promotes the building of the ship of nails, which nevertheless gods and men wish to be completed late.

The world wolf races along with opened maw, his lower jaw touches the earth, his upper jaw the sky, still wider he would gape his mouth, if he would find room for it, and fire burns him from eyes and nose. The Mitgart snake breathes its poison, so that it lies heavy over air and seas. Monstrous things happen when it rolls along at the side of the wolf. Above this roar the sky bursts, Flammenheim's sons come riding, the black one leads them; in front of him and behind him blazing fire. His sword is exceedingly sharp and shines brighter than the sun. Now they want to ride over Beberast, the bridge breaks. Then Flammenheim's sons turn to the field called Battle Earth. They have their own battle order and it is brilliant. The field of the battle-earth measures a hundred rests in every direction. There come also the World Wolf and the Mitgart Serpent, also Luge is there and Reif with all his Reif Giants. With Luge are all the people of Hel.

And when this hour has come, Weltwart stands up and blows with all his might into the Gellerhorn and wakes all the gods, who then assemble. Wotan rides to Mime's well to get advice for himself and his retinue. The world ash healer trembles and there is no being without fear in heaven and on earth. The Aesir arm themselves and all unarmed men and go out to the field of battle earth. In front rides Wotan with the gold helmet, the shining brunette and his spear Schwirrer; thus he goes to meet the world wolf. Donar strides to his side, but he can help him little, because he is fully occupied with the Mitgart serpent. Froh fights with the black one and it becomes a sharp meeting, until he falls; now it is enough for his death that he lacks his good sword, which he once sold to Schirner.

lent. Also Garm, the hound of hell, who was tied up in front of the cave of sorrow, the greatest place of calamity, became single. Garm comes into battle with Zwyst and each of them creates the other's undoing. Donar still carries the death word over the fellow snake, but he falls to the ground, killed by the poisonous breath, which the snake spat on him. But the end of Wotan is that the world wolf devours him. All-immediately Widar turns against the wolf and puts his foot against its lower jaw. On this foot Widar wears the shoe, to which the leather stains have already been collected at all times, which people cut out of the leather of their shoes, where toes and heels should sit. Therefore no one is allowed to use these stains, but everyone who is anxious to come to the aid of the Aesir should throw them away. With one hand Widar grabs the wolf's upper jaw and tears its throat apart; this is the wolf's death. Luge meets with Wegwart and one becomes the slayer of the other. Now the black one hurls fire over the earth and burns the whole world. This is what the song of the seer's face tells about it:

Weltwart blasts brightly into the raised horn!
 What else does Wotan murmur with Mime's head?
 The ancient ash tree groans fearfully,
 It trembles their foliage, because Luge gets rid!

What about the Aesir, what about the Alb? All
 of Riesenheim is racing, the gods are taking
 counsel, the dwarves are groaning in front of
 iron gates,
 The sages of the rock kingdom. - Do you know about them?

Before the rocky gate the hellhound barks, the
 shackles break, the world wolf runs!

I become aware of many things, from afar I already
see the gods' twilight, the Aesir's ruin.

From the east rime drives, at the arms the shield,
The world worm writhes in gigantic rage,
His tail beats the waves, the wind eagles scream and tear at
the flesh of the rusty corpses;
The ship of nails sails from the nails of the dead,
From north comes sailed a keel over sea: Luge
him steers, from Hel are the fighters,
Many misguided people travel with the wolf, and
conflagration and weather storm follow their
journey.

From the south the black one drives with scorching
flames, His sword sparkles like the sun of battle,
Rocks tear apart like falling giants,
Hel gorges the people, the sky gapes wide.

Sorrow upon sorrow must now be experienced by Fricka,
When Walfather comes to fight with the wolf And
Froh, the sunny, seeks the black! But Allfather,
Fricka's confidant, must fall. - The fearless son
only of the father of victories, Widar alone, will
slay the World Wolf;
He thrusts the steel into his heart with his hand,
the giant worm, then Wotan is avenged!
There approaches also the son of the earth,
Donar, the Ase: The earth girdle gapes with
the jaws And yawns against heaven her
glowing venom.

The Mitgart shield-keeper strikes it with courage, but
after nine steps he falls to the ground, killed by the
poisonous breath, before the serpent, whom nothing ever
frightens!

Now, what is still alive must leave this earth,

The sun goes out, into the sea the land sinks,
 The bright stars fall from the sky, The fires
 race, through flaming smoke
 To heaven up lick the blazing embers.

But wandering courage asked: What will be then, when the whole world is burned and all gods are dead, all unarmed men and all people? You have said before that every man will live in any of the worlds throughout eternity.

Then the THIRD answered him: There are many good and many evil places. The best is to be in the heavenly place, which is called Heilsberg; in these halls the good and the rightly created men will dwell. No less good for the giants, to whom a good drink seems to be a pleasure, is a place called Brau- seheim, which lies in the land of Unkalt. A good place for the dwarves is Unterfelde; there rises, built entirely of gold, the hall called Sinter. A large but evil hall stands on the Night Mountain; its gate goes to the north and its roof is interwoven with serpents' bodies, whose heads protrude into the interior of the hall and spit poison; rivers of pus flow through the hall, through which oath-breakers and assassins must wade, as it is said in the song:

And see a third, far from the sun, The gate to
 the north on the beach of the dead, Poison
 drops dripping from gables and eaves,
 Snakes entwine like shingles around the roof.
 Inside, the people who committed perjury and
 murder trudge laboriously through the murky
 stream.

But the worst is to be in the fountain jumping pot:

There the envious worm sucks on the corpses of the
 dead, the strangling dragon! - Do you know about it?

Wandermut asked: After that, do gods still live somehow and are there still heaven and earth somewhere?

The HIGH answered Once again the earth emerges from the sea, green and beautiful, and the fields will bear unsown. Widar and Walter live; neither the water nor the Black Lohe has been able to destroy them. They live on the Ida field, where Asgard used to stand. Donar's sons Courage and Power also come and bring back the hammer Malmer; Balder and Hader return from Hel. They all sit down together, consult, remember the runes and talk about the events that happened in the past: about the Mitgart Serpent and the World Wolf. There, in the grass, the gold tablets are found, which the Aesir had already possessed earlier, as it is said:

It dwells in the shrines of Widar and Walt, when
the blaze is extinguished;
Courage and power shall then wield the painter
after Donnerer's death.

But there, where it is said to Mime's grove, that is in the world ash tree, two people had hidden themselves during the world fire, lust and life. They had only morning dew for food: and from this pair of men come the lineages that will then inhabit the whole world:

Vitality and life are hidden in the trunk of
the world tree;
They will only have morning dew for dinner
and have children after all.

And also this will seem strange to you, that the sun has given birth to a daughter, not less radiant than itself; she will walk the mother's paths, as it is said:

A daughter gives birth to the light of day before
Fenre catches her;
The ways of the mother then the child walks
until the gods pass away.

But if you can ask now still further, then I do not know from where the strength comes to you, because never yet I heard one about the course of the times longer than you. Now use what you have heard! After these words, Wandermut heard a great noise all around him, and when he turned aside and looked around him more, he stood outside on a wide flat field and saw neither hall nor castle. Then he went back his way and came home again to his kingdom. There he told about the things he had seen and heard, and after him one told the other these stories.

Präger's tales

The apples of Idun.

The sea giant Ochre or Oeger, also called Leer, inhabited the island, which is now called Läfö and lies between Denmark and Norway; he was very wealthy and magical. His wife is the sea goddess Ran, the robber. She owns the net with which she hunts for all men who go to sea.

Ochre had long since made a journey to Asgard, and since the Aesir knew about it beforehand, he was well received, although some things there suggested a deception of the senses. Towards evening, when the drinking started, Wotan had swords carried into the hall, which were so shiny that a glow emanated from them and there was no other light as long as one sat drinking. All the Aesir had come to this feast. They sat down on their high seats, the twelve who are judges to us and are called by name: Donar, Nord, Zwyst, Weltwart, Präger, Widar, Walter, Woller, Hennar, Vorsaß and Luge or Lotter. With them also came the aces Fricka, Frauja, Gabe, Idun, Gerda, Sigun, Fülle and Nanna. Ochre thought that everything he saw around him was magnificent. All the walls were hung with bright shields, there was mead to drink and much was drunk. Next to Ochre was Preacher, the Asiatic poet and god. They drank and exchanged words with each other. Preger told of many an event that had happened among the Aesir. He began to tell about how the three Aesir Wotan, Luge and Hennar once went on their way home over a mountain range, where the food was bad. But when they descended into some valley, they met a herd of cattle. They picked out an ox and

They put it on the fire. When they thought he should be cooked, they threw the fire apart, but he was still undercooked. After an hour had passed, they threw the fire apart a second time, but the ox was still not cooked. They discussed among themselves how this should be done.

Then they heard a voice in an oak tree above them, which declared that it was their fault that nothing was boiling on the fire. They looked up and saw an eagle; it was not small.

But this eagle said, "Give me my share of your ox, and the fire will boil it.

They said yes to his share of the ox. Then the eagle lowered himself from the tree, sat down by the fire and immediately put on the two hind legs and the two front legs of the ox.

Luge was very angry about this; he grabbed a large pole, thrust it and drove it with all his might into the eagle's abdomen. The eagle swayed under the impact and flew up. But the pole was stuck in the back of the eagle, and while the other end was held in Luge's hands, the eagle flew so high that Luge's feet hit rocks, trees and boulders, while his arms, he thought, would have to tear out of his armpits.

He cried out and pleaded with the eagle for peace.

The latter replied that Luge should not be freed other than by his oath that Idun would come to him from Asgard with her apples, which ensured eternal youth to the Asgardians. Luge promised to do so.

He was then released and hurried back to his companions, but this time he did not give any further information about his journey.

But at the appointed time, he lured Idun out of Asgard into a nearby forest, pretending that he had found apples that seemed extremely desirable to him and asking her to take hers with her to compare. There flew also already the

Dietz, for that had been the eagle, swooped down again, seized Idun and flew away with her to his home in Jotenheim.

The Aesir were very worried about Idun's disappearance, for they were rapidly growing old and gray. They consulted and one asked the other what was the last known of Idun, and it turned out that she had been last seen leaving Asgard with Luge. Luge was now caught, brought before the Thing assembly and threatened with death and punishment. He was very frightened and vowed to look for Idun in Jotenheim if Frauja would lend him the falcon dress she possessed.

The falcon's dress was lent to him and he flew with it northward to Jotenheim. Thus in one day he reached the dwelling of Dietzen, the giant, and just then when he had rowed out to sea and Idun was sitting alone in a heap. Luge turned Idun into a nut, seized it with his claws and flew as far as he could.

When Dietz returned home, he missed Idun. Quickly he closed into his eagle's dress, flew after Luge and came up slowly in the eagle's roar of his flight. When the Aesir saw how the hawk flew with the nut and how the eagle flew, they went out in front of Asgard and carried a pile of wood shavings there. The falcon flew towards the castle and dropped down behind the castle wall. Then the Aesir struck fire into the wood shavings. The eagle, which could not stop its flight when it missed the falcon, was hit in the feathers by fire and its flight was over. Quickly the aces were close to the eagle and slew him inside the ace gate. This manslaughter has become very famous.

Schade, the daughter of the Joth Dietz, now took helmet and brunette and all army weapons and went to Asgard to avenge her father. The Aesir offered her settlement and compensation, and first of all that she may choose a husband from the Aesir, and choose only after the feet, because she should see more of no one.

She saw a man's feet, which were exceptionally well formed, and said. This one I choose; little will be low in Balder! But it was North from Nauheim.

Schade had made up his mind that the Aesir should make them laugh, thinking that they would not be able to do so. Luge, however, fell to tying a string around the beard of a goat and the other end around his testicles. Now they tightened and loosened alternately, so that with each tightening one cried out loudly, until finally Luge let herself fall on her knees. Then she too had to laugh. Thus peace was concluded between her and the Aesir. Finally it is reported that Wotan, in order to grant Schaden an atonement, took Dietzen's eyes, threw them into the sky and created two stars from them.

Ocker said: "Dietz has yet to achieve great things, methinks. From which family does he come?

Präger answered: "Allwalt was his father's name and it will seem strange to you what I am telling you about him. He was very rich in gold and when he died and his sons Dietz, Ido and Gang were to share the inheritance, they determined as a gold measure that each of them should take a mouthful of the gold and all of them equally. And this we have now for a proverb, and call the gold the mouth-measure of the Joten, quite as we disguise the word, conceal in the runes or in poetry, when we call the gold the speech, the speech or the measure of the Joten. Ochre spoke. That seems to me to be well hidden in the runes. Then he asked:

From where does that power come that we call
poetry?

Präger answered: This is the beginning of the event which concerns your question, that the gods lived in discord with the people of the Vans. They finally arranged a meeting, at which then peace was established.

drew it into their hearts. Each of them stepped to a vessel and spat his saliva into it. Before they parted, the gods decided not to let this sign of peace perish and created from it a man whom they called Quasser, that is, the Giver. He was so wise that no question remained to him whose solution he did not know. He traveled far and wide in the world to teach people wisdom. So he came also on an invitation to the two dwarfs Hehler and Stehler; they asked him for a secret discussion, but slew him and caught his blood in two pots and a cauldron. That in the cauldron they called potion of life or potion of immortality, that in the pots intoxication and expiation. They mixed this blood with king and everyone who drank from the potion became a poet and a seer. But the dwarves told the Aesir that Quasser had choked on his own wisdom, because no one had been so knowledgeable that he could have asked him.

Once the two dwarves invited the yote Schreier and his wife Kluge to their home. They offered Schreier to go out to sea with them. When they were far enough from land, the dwarves rowed onto a shoal and turned the boat over, so that Schreier, who could not swim, drowned. The dwarves turned the boat around again, rowed ashore and reported the accident to Klage. She was in a bad mood and cried loudly. Hehler asked her if it would ease her mind if she looked out to sea where Schreier had died. She wanted to do that. Then he talked to his brother Stehler that he should lurk above the door, and when the complaint came out, he would drop a millstone on her head, for he said to himself that her crying would be unpleasant. - And so it happened. When the giant Söffling, Schreier's son, heard of this, he went and took the dwarves, drove them out to sea and set them on a low cliff, where they were to drown when the tide came in again. Then they asked Söffling to spare their lives and offered him the expensive mead as atonement and father's penance. This contract was

closed. Süffling took the mead to Haufe, stored it in the so-called Scheideberg and appointed his daughter Rauschlust as guardian over it.

Of it the poetry is called Quassers, the gährenden, blood or the dwarves drink or the overabundance or Odschöpfers wet, the expiation or the intoxication sea, also the dwarves ferry money, because the mead brought the life solution from the archipelago to these, or Süfflings beer and finally Scheidebergs wet.

Ochre said: "It seems strange to me that poetry should be given such names.

But how did the Aesir get Süffling's mead?

Präger answered: This speech is about that. Odin or Wotan once drove away from home and came on the way to a place where nine servants mowed hay. He asked them if it would be all right with them if he sharpened their scythes. They said yes, and he took a whetstone from his belt and sharpened the scythes. The servants found t h e s c y t h e s much easier to cut, and they haggled with Odin for the whetstone. He valued it so that whoever wanted to buy the stone from them should pay him according to fairness. But each one shouted that he wanted it and each one asked to give him the stone. Then Odin threw the whetstone into the air, and because they all wanted to grab it, they lashed out at each other in such a way that one cut off the other's neck with his scythe. Odin went to the giant to whom the servants belonged, whose name was Beuger and who was Süffling's brother, to look for a place to sleep. Beuger lamented the state of his property and told him that his nine servants had been slain and that there was no prospect of ever getting new workmen. Odin called himself Bösewirk and offered to take over the work of the nine men for Beuger if he promised him a drink of Süffling's mead.

Beuger replied that he did not own the mead, but said that Süffling wanted to keep it for himself. But he wanted to,

he continued, going out with Bösewirk to see if they could obtain some of the mead.

Bösewirk now performed the nine-man work during the summer, but in the winter he demanded his wages from Beuger. So they both went to Süffling. Beuger discussed his agreement with Bösewirk in front of his brother, but Süffling flatly refused him any drop. Bösewirk now persuaded Beuger to try some plot that would bring them closer to the mead. And Beuger let it go.

Then Bösewirk pulled out his hub drill, which is called Lebenswurz, and told Beuger to drill the mountain with it in case the hub drill bites. Beuger did so. After a while, Beuger thought the mountain was drilled through. Bösewirk blew into the borehole, but the drill splinters flew at him. He thought that Beuger wanted to cheat him and ordered him to drill through the mountain again. Beuger continued drilling. Bösewirk blew into the borehole a second time and now the splinters flew inward.

Then Bösewirk turned into a snake shape and slithered into the hub hole, while Beuger pounced after him but missed. Bösewirk crawled until he became intoxicated and lay with her three nights. And she allowed him to drink from the mead three times.

With the first draught he drank the life potion empty, with the second the intoxication and with the third the atonement. With that he had all the mead. He took on the guise of an eagle and flew away in all haste. When Saffling saw the eagle soaring away, he clothed himself in eagle's clothing and flew after it. The Aesir saw already how Odin came flying and prepared a cauldron outside. Odin still reached Asgard and spewed his mead into the cauldron. But Süffling had come so close to Odin that he had almost caught him. Then Odin let some of the mead flow from behind. But no one asked for it: have it, whoever wants it, we call this part of the poet's pot.

Odin gave of Süfsling's mead to the Aesir and those people who are able to create something there. Since then we call the poetry the catch or find of Odin, his drink, his gift or the Aesir's drink. About this incident sings the following song:

From the mountain giant I come and am now
back, could gain little by silence;
I had to make a lot of words until I found the
advantage at Süffling, the old man, in the
hall.

There, on a golden chair, Rauschlust handed me
three drinks of the excellent potion,
And yet I have repaid the unsuspecting's
sacrificial spirit with ingratitude.

By cunning I made the woman suffer my lust
- Only a few resist the bold - that the
sensuous potion rises dayward to the
dwelling of the world lord!

It created me the root mouth drilling soon space, the
gnawing ate through rocks;
Stone staring above and below me:
so I dared head on and collar.

Like the heron oblivion rushes around the Gelag
and steals the mind of all drinkers,
So his feathers also fanned me as I lay
in the Kind Grotto.

Drunk, yes overdrunk I was in
Süfflings, the Reifriesen, Saale
But this is the right potion, one carries home from the
intoxication still brighten mind!

No doubt, I would not have returned,
 escaped the realm not of the giants,
 Did I not enjoy Rauschlusten's kindness and
 happiness, who wrapped her arms around me.

The following day, the Frost Giants went
 to the Hall of Heavenly Highs
 On the occasion of a customer meeting, whether
 Wotan had returned, or Süffling had caused him
 to sink.

By the ring of space Wotan swore him the oath!
 Who can still trust his loyalty?
 He deceived the pretender for daughter and
 drink, beguiled and saddened his wife.

Ochre said: "You know wonderful things about Wotan, and yet most people, men and gods, will have to praise him for that and for the gift he brought them by stealing the delicious potion. Has not Donar also fought famous battles against the Frost Giants? I would like to hear about that.

Präger replied: "I am well acquainted with Donar's famous journeys to the mountain and frost giants. Among the many events, one is significant.

How Donar slew the giant Lärmer!

Donar had once ridden the east way to slay fiends, while Wotan rode on his stallion Sausewind to Riesenheim and came to a giant or Joth, whose name was Lärmer. Lärmer asked what man was there with the golden helmet, who rode through the air and over the sea, and who, he added, had a wonderful stallion. Wotan answered that he wanted to bet his head that no animal of the same quality could be found in all of Riesenheim.

Lärmer admitted that the stallion was good, but, he let himself hear, his own stallion here, named Goldhaar, was far more big-stepping.

At these words he was enraged, jumped on his horse, followed Wotan and thought to reward him for his persuasion. Wotan, however, sped away so powerfully that he was always a hill's length ahead of him. Lärmer got into such an immense rage that he was not aware of anything until he stormed over the gate of the Aesir. When he finally stopped at the hall gate, the Aesir invited him to a drinking party. He also entered the hall and demanded to drink. The two bowls from which Donar was accustomed to drink were handed to him, and he emptied them one after the other. Soon he was drunk, and now he cut no short the many strong words he spoke. He let himself be heard to lift up the whole of Valhalla and take it to Jotenheim, but he would sink Asgart and slay all the gods, except Frauja and Sippia, whom he would take home to himself. - Frauja alone dared to drink to him. - He shouted that he wanted to drink away all the elders of the Aesir.

When at last the Aesir were offended by his boasting, they called Donar. And immediately Donar stood in the hall, swinging his hammer Malmer in the air and was very angry. He asked who had advised that the dog-faced Jote should be allowed to drink here and who had bought Lärmer protection to stay in Valhalla, or why Frauja should pour for him like a real Aesir.

Then Lärmer answered and did not look with friendly eyes at Donar, saying that Wotan himself had offered him to drink and that he was under his peace.

Donar threatened, Lärmer should still become weary of this invitation and that before he would get out of Valhalla.

Lärmer replied that it was a small glory for Asen-Donar to kill him, the weaponless one: you would show greater determination if you dared to fight with me on the landmark at Stein- garten. It has been a great fool's work, he said, that I left shield and stone club at home, for if I had my weapons here, you would have to try a spar with me,

In the other case, I will give you envy, if you kill me here without weapons.

Donar declared that he did not want to miss the single fight to which he had been challenged, because nobody had offered him that yet. Lärmer now set out and rode mightily until he reached Riesenheim, and this ride has become widely famous among the giants, also because it had come to a challenge between Donar and one of their own.

The giants knew that they had to be very careful that the victory fell to them, and they were full of evil expectation if Lärmer succumbed before Donar, because he was their strongest. Therefore they created a man of clay in the rock garden. The man was nine feet high and three feet wide under the arms. But they could not find a heart big enough to fit him. At last they took the heart of a mare, which, however, proved little steadfast when Donar approached. Lärmer himself had - as this has become very famous, a heart of hard stone, three-pointed and of sharp edges, as since then the rune is cut, which is called Lärmer's heart. His head was also of stone, his shield of stone and wood, of unusual thickness. This shield he held before him. As a weapon he carried a huge whetstone swung over his shoulder. Thus he stood on stone garden and expected Donar and looked little sociable.

At his side stood the clay giant, who called himself Misty Calf and was very fearful. It is told that he let water, when he saw Donar coming, how he drove with his servant Blitz to the battlefield. Lightning ran ahead of Donar to where Lärmer was standing and called out to him: "Carelessly you stand there, giant! You hold the shield in front of you, but Donar has seen you long ago and he is already going down and under the earth and will come at you from below.

Then Lärmer slipped the shield under his feet and presented himself-

in both hands the whetstone. At first he only saw lightning flashing and heard heavy thunder, but then he saw Donar himself, how he violently roared along in his ascendancy, swung the hammer Malmer and threw it at Lärmer already from a long way away.

Lärmer now lifted the whetstone with both hands and hurled it at Donar, but the hammer met the whetstone in flight and smashed it in two. One piece fell to earth and from it all the whetstone rocks were formed. The other piece pierced Donar's head and he fell to the ground. The hammer Malmer had hit the giant Lärmer in the middle of his head and shattered it into small pieces. Louter, however, came to fall over Donar in such a way that his one foot lay on Donar's neck.

In the meantime, Blitz had attacked the clay giant Nebelkalb and he ended up in such a way that no decorative words were needed around him.

Now Blitz turned to Donar and tried to lift the foot of Noisemaker away from his neck, but he did not succeed. The Aesir also rushed when they heard that Donar had fallen, and wanted to take the foot from his neck, but they did just as little, until finally Power came, the son of Donar and the giantess Cutting Ice. He, although only three nights old, threw the foot of Noiser from Donar's neck and called out: It is unfortunate and harmful, father, that I am late. I thought to have beaten this giant with my fist to the Hella, I would have met you earlier.

Then Donar stood up, greeted his son with joy and said that he would become great. And I will, he continued, give you the stallion Goldhair, which Lärmer possessed.

But Wotan contradicted this and said that Donar would do wrong to give such a good stallion to the son of a giantess and not to his father.

Donar went home to his residence, the hall Treuwang; but the whetstone still stuck in his forehead. Then the seeress Groa sought him home, which means the green or the growth, that

The wife of Urwandel the Bold. She murmured her healing spells over Donar until the whetstone was loosened. When Donar found that there was hope to get rid of the stone, he wanted to reward Groa for the healing and to make her happy and told her the incident how he had once waded across the eternal waters from the north and had carried Urwandel in an iron basket on his back from the giant's home. And he testified that one of Urwandel's toes stuck out of the basket and froze. Donar broke it off, threw it into the sky and made a star out of it, which is now called Urwandel's toe. Donar added that it would not be long before Urwandel would come home again. Groa was so happy about this that she forgot the spells, and so the whetstone was not loosened and is still stuck in Donar's head. That is why it is commanded to throw all the whetstones out of the ground, because then the stone in Donar's head will move.

Then Ochre said: A mighty fellow was Lärmer! Didn't Donar perform even more feats of strength when he had to deal with ogres?

Präger answered: "It is worth telling in detail how

Donar went to Gerwutshof.

For he had neither the hammer Malmer, nor the power belt, nor the iron gloves with him, and that through the fault of Luge, who accompanied him. It had occurred to him, when he once flew out with Fricka's hawk shirt for his own amusement, to fly out of curiosity to Gerwutshof, where he saw a large hall. He sat down on the roof and looked into the smoke hole.

Gerwut saw him there and ordered to grab the bird and bring it to him. The servant who was sent out had difficulty climbing the wall of the hall, it was so high. Luge found it amusing how he struggled to reach him and thought he would be able to get up in time.

The man would have been able to fly if he had gone all the way. When the mm reached for him, he tried to fly up quickly and pushed off strongly with his legs, but they were stuck.

So Luge was seized and brought before the yote Gerwut. But when he looked into the eyes of the bird, he suspected that it could be a man and asked him to speak. But he remained silent. Gerwut then locked Luge in a cage and let him languish for three months. Then he took him out and offered him the word again. Then Luge confessed who he was, and he redeemed his life only by swearing an oath to Gerwut to bring Donar to Gerwut's court in such a way that he would not have a hammer or a belt of strength with him. On this journey Donar was a guest of the giantess Grida, that is to say, the monstrous one, the mother of Widar, the silent one. She had told him the truth about Gerwut, that he was a dog-faced jote and of bad manners. Therefore she lent him her belt of strength and her iron gloves and the staff she called Grida. From there Donar reached the water called the Primordial Vortex, the most powerful of all streams. He girded himself with the power belt and supported himself downstream on the staff Gridawohl; Luge, however, held on to the power belt below. When Donar came toward the middle of the stream, the water grew so much that it struck him up to the armpits. There he staffed these words:

O grow not, vertebrae, for still I must wade through
thee to the giants' domain;
And if you grow, too, the ace power will grow sky-high
for me.

Now Donar saw that Gella, the daughter of Gergut, was standing in the mountain cliffs above the torrent and was responsible for its swelling. Donar took up a weighty stone from the stream, hurled it at the giantess and said: "The stream must be dammed at its source! And he did not miss where

There he aimed! At that moment, a current lifted him ashore; he got hold of a rowan tree and thus rose from the water. This is where the saying comes from: the rowan tree is Donar's salvation.

When Donar finally arrived at Gerwut, he and his traveling companion were ordered to stay in the guesthouse. There was only one chair to sit on, and Donar sat down on it. Soon he noticed that the chair under him was raised against the ceiling. Therefore, he held the staff of Gridawohl against the rafters and pushed the chair down with all his might. All at once there was a loud crash and two wild screams followed. The two daughters of Gergut, Gella and Grapfa, had been sitting under his chair and he had broken the backs of both of them. Then Donar stabbed these words:

Once I used all Asiatic power in the
realm of the giants,
When Gell'rin and Grapferin, Gerwuts
Gezücht, wanted to lift me up to heaven.

In the meantime, Gerwut had invited Donar into the hall to compete with him in the games. All along the hall great fires were burning, and when Donar confronted Gerwut, the latter seized a glowing iron wedge from the fire with a pair of tongs and hurled it at Donar. But Donar caught it with his iron gloves and held the lump of embers in the air for a moment. Gerwut jumped behind a pillar to save himself, but Donar threw the wedge so that it went through the pillars, through Gerwut, through the wall of the hall and still outside deep into the earth.

Ochre said: Donar is mighty in works and words, therefore I am very surprised that some things seem to remain unavenged, which concern him even more. Or has he demanded atonement from

Luge for the abuse of his wife when she cut off Sippia's hair? How did this incident come about?

Why is the gold called Sippia's hair?

Präger answered: "Luge or Lotter, the son of Laufa, only managed to cut off all the hair of Sippia by deceit. When Donar learned this, he seized Luge and would have broken all his bones in his body, if he had not sworn an oath to obtain from the Black Elves to make new hair of gold for Sippia, which should grow like other hair.

Luge now went to those two dwarfs, Badger and Sinter, who are called Iwald's sons. Now Badger made the hair, as he had also made the ship Sun sail and the spear Swirrer, which Wotan swings. Then Luge bet his head with the dwarf Badger that his brother Sinter could not make three costly beards as equal as those.

They went to the forge and the dwarf Sinter put a pigskin in the forge and ordered his brother Badger to blow and not to leave it until he took out w h a t h e had put in the forge. As soon as Sinter left the forge and Badger blew, a fly sat on his hand and stung him. This fly was Luge himself. The dwarf, however, blew until the blacksmith pulled the work out of the forge. There it was a boar with golden bristles.

The second time Sinter put gold in the chimney and again commanded his brother to blow and not to stop until he came back. No sooner had he gone out than the fly came flying again, sat on Badger's neck and stung him once more as violently as before. But he continued to blow until the blacksmith came back and pulled the gold ring out of the chimney, which was henceforth called Träufler. The third time Sinter put iron in the forge and called his brother

He said that everything would be in vain if he stopped blowing now. And it happened as before: a fly sat down between Badger's eyes and stung him in the eyelids, so that the blood dripped into his eyes and he could no longer see. Then he grabbed it with his hands as quickly as possible.

- and so long the bellows rested - and wiped the fly away. Meanwhile, the blacksmith came back and declared that this time it was obvious that what was in the forge was completely spoiled. With that he pulled a hammer out of the fire and delivered all three valuables into the hands of his brother Badger and told him to go to Asgart to redeem his bet with Luge.

When now Badger and Luge offered their jewels, the Aesir sat down in their judges' chairs and the verdict should stand, which Wotan, Donar and Froh delivered. Luge first presented his treasures: Wotan the spear Schwirrer, Donar the hair that Sippia should wear and Froh the ship Sonnensegel and explained the property of the objects. The spear would never miss its target, the hair would become flesh as soon as it reached Sippia's head, and the ship Sunsail would have sailing wind as soon as one hoisted the sails, wherever the journey should go; also one could fold it like a cloth and put it in his belt pocket, whoever wanted to do that.

Now Badger presented his treasures. He handed Wotan the ring Träufler and said that every ninth night eight rings of equal weight trickled down from him, to Froh he gave the boar Goldenborst and said that he ran through the air and over the water, day and night, faster than any horse, and never would the night be so dark and the world so gloomy that there would not be a glow, excessive, where he led, his bristles shone.

At last he gave Donar the hammer Malmer and said that he could strike with it as hard as he wanted, and on whatever came before him, and the hammer would never fail, and wherever he threw it, he would never lose it, and he should never throw it like that.

If he wished, the hammer would be so small **that he** could carry it under his skirt. Unfortunately, it had one flaw - the handle was too short. The judges' verdict, however, was that they declared the hammer to be the best of all jewels, for it was the best defense against the Frost Giants, and thus they decided that the dwarf had won the wager. Luge now asked to be allowed to loosen his head, but the dwarf answered that there was little hope for it.

So catch me then! cried Luge.

But when he wanted to catch him, he was already far up and away. Luge had shoes that carried him through the air and over the sea. The dwarf asked Donar to iron Luge and he did. Badger now wanted to cut off Luge's head, but Luge objected: Badger would have a claim to his head, but not to his neck. The dwarf then pulled out a knife and a strap and wanted to drill holes in Luge's lips in order to sew his mouth together, but the knife did not cut. Then he thought that his brother's awl would be better suited, and no sooner had he called it than it was there and pierced Luge's lips. He now sewed them together, but Luge, opening his mouth, tore the seam again. The strap with which Luge's mouth was sewn together is called a guard or "rope," which means tied or closed.

Ochre said: "I can see that you, Preacher, know about many events and know the names that the skalds use to refer to things that are unknown to us. Can you tell me for now -

Why is the gold called otter penance?

Präger answered: It is told that Wotan or Odin, Luge and Hennar once went out to get to know all worlds. So

they also came to a river and walked along it to a waterfall. In this waterfall lived an otter. He had just caught a salmon, sat on the bank and ate it, blinking, because he could not see how the fish was getting smaller. Luge picked up a stone, threw it at the otter and hit it on the head. Now he boasted that he had killed an otter and a salmon with one throw. They took the salmon and the otter with them.

Towards evening they arrived at a farmstead and entered the house. Reidmar was the name of the farmer who lived there; he was a mighty man, possessed secret knowledge and was very skilled in magic. The Aesir asked him for a night's lodging, but, they added, they had brought their own supper, and showed the farmer the spoils of their hunt. When Reidmar saw the Otter, he called his sons Fafner and Reigen and said that their brother Otter had been slain and also who had done it. Now father and sons went against the Aesir, seized and bound them and declared that the Otter had been Reidmar's son. The Aesir offered to redeem their lives as much property as Reidmar himself would determine, and this was agreed between them and bound with oaths.

Then the otter was taken off. Reidmar took the adder's bellows and determined that the Aesir should fill the bellows with red gold and cover it completely from the outside: then they would be forgiven. From there comes the law commandment, something in abundance to be unloaded.

Wotan now sent Luge to Schwarzelfenheim. He came to the dwarf answer, that wants to say self-defense, who lived as a fish in a waterfall. Luge caught him and ransomed him all the gold he had in his rocks. They went under the rocks and the dwarf brought out all the gold he had, which was a mighty hoard! At the same time the dwarf let a small gold ring disappear under his hand. But Luge, seeing this, ordered him to put the ring with the gold.

The dwarf asked not to take this ring from him, because if he kept it, he would be able to increase his gold again, because it was the ring Nothelfer.

Luge, however, replied that he should not keep a penny left over, took the ring of emergency helpers away from him and turned away.

Then Notwehr shouted after him that the ring should become the death of Je- dermann's head who possessed it.

Luge answered that this would be just right for him: and, he added, it should be kept that way according to his prediction; he already wanted to whistle it into the ears of the one who would accept the ring.

With that he went back his way and came to Reidmarshof, where he showed Wotan the gold; he also showed him the ring of Nothelfer. It seemed so beautiful to Wotan that he took it from the pile before he gave the gold to Reidmar.

Reidmar now stuffed the adder's bellows with gold as much as he could and then stood it upright. Now Wotan proceeded to wrap the bellows completely with the gold. When he had finished, he asked Reidmar to come and see that the bellows were completely covered. Reidmar stepped in, took a good look at everything, but spotted a one-tenth whisker that he still demanded be covered, or else their comparison would be invalidated.

Then Wotan pulled out the ring of emergency helpers, covered the whiskers and said that he was now free of the adder's penance.

When Wotan had seized his spear and Luge had received his shoes and nothing else was to be feared, then Luge pronounced that in the future what the dwarf had proclaimed in self-defense should come true, namely that the ring should become a helper and the gold hoard death to everyone who possessed it. And so it happened since then. Therefore, the gold is called Otterbuße or emergency money of the Aesir or the Zankerz.

Ochre then asked: How did the prediction to Reidmar turn out? Präger answered: You shall hear that now: Because Reidmar had received the gold as son penance, his sons Fafner and Reigen now demanded their share as brother penance. But Reidmar did not grant them a penny of the gold, and this became a nuisance to the two brothers, for they slew their father for it. Reigen now demanded of Fafner that he share the gold with him in equal halves. But Fafner answered that there was little chance that he would share the gold with his brother after he had killed his father for it, and he recommended Reigen to leave soon, otherwise he would suffer the same fate as Reidmar.

Fafner had taken the sword Rausching and the helmet which Reidmar had possessed. He put this helmet on his head; it was called the helmet of terror, because everything living that saw it was terrified of it. Then Reigen fled away and took with him the sword Schwirrl from Reidmar's inheritance. Fafner, however, went to the Niederheide, set up camp there, transformed himself into the form of a dragon and lay down over the gold.

Reigen now came to Helferich, the king in Thy, and became his blacksmith. There he educated and taught Siegfried, the son of Sigmund, the Wälsungen, and Gerda, the daughter of Eugel. Siegfried became the most powerful of all the army kings in terms of his strength, physical prowess and disposition.

Reigen told him much about how Fafner was lying on the gold and he tempted him very much to take it. He also forged for him the sword, which was called Gram and was so sharp that when Siegfried held it down in flowing water, it cut a wool flake right through, which the current drove against its edge. With the same sword, he also cut Reigen's anvil to the wooden stump.

The end was that both Siegfried and Reigen went to the Niederheide. There Siegfried dug a pit under the track of Fafner.

and sat down in it. When Fafner crawled to the water and came over the pit, Siegfried pierced him with the sword and that was Fafner's death. Now Reigen also ran up and said that Siegfried had slain his brother, but that he only demanded as penance that Siegfried take Fafner's heart and burn it for him over the fire. Thereupon he bent down to the ground, drank of Fafner's blood and then lay down to sleep.

Meanwhile Siegfried fried the heart and when he thought it would be cooked, and he took his finger to feel whether it was still hard, the juice from the heart ran over his finger. He burned himself and put his finger in his mouth. But as the blood of Fafner's heart came over his tongue, he understood the language of the birds and distinguished what the gray iron chirped in the tree above him. But one of them sang:

There now sits Siegfried, stained with
blood, roasting Fafner's heart at the fire,
It seemed to me that it would be better if the
hoard-rich hero himself ate the boiling
muscle.

And over lies Reigen, keeping counsel with him
to deceive him who trusts him,
And ponders words, and gathers wrath, and
broods to avenge the brother.

Then Siegfried went to Reigen and slew him. Then he mounted his stallion Graue and rode until he came to Fafner's camp, took up all the gold, tied it to a load and put it over Graue's back. Then he mounted himself and rode on his way.

This tells why the gold is called the camp or the bed of Fafner, the dust of the low heath or the burden of Gray.

Ochre said: And thus the prophecy of the dwarf was fulfilled. But Präger answered: "Not for a long time yet! Siegfried rode until he found a house on a mountain. In it slept a woman, the helmet

and brunette wore. He drew his sword and cut the armor off her. From this she awoke and called herself Hilde. That was Brünhild, the Valkyrie. Siegfried rode on and came to the king whose name was Gibich; his wife was Grimhild. Their children were named Gunther, Hagen and Gudrun; Guntwurm was a stepson of Gibich. Siegfried stayed here for a long time. He made Gudrun, Gibich's daughter, his wife, and Gunther and Hagen became blood brothers with him.

Thus it also happened that Siegfried once went with the Gibich sons to King Etzel Botelsohn to request Brünhild, who was his sister, for Gunther. She still lived on the Hinterberg. Around her hall, however, a Waberlohe burned and she had made a vow to be suitable only for the man who dared to ride through the fire. Siegfried now rode up the mountain to Brünhild with the Gibichen, which are otherwise also called Ni- belungen, and Gunther was to ride through the Waberlohe. But the stallion he rode, which was called Gote, shied away from jumping over the ring of fire. Then Siegfried and Gunther exchanged shape and name, for the stallion Graue did not want to go under any other man than Siegfried. So Siegfried jumped on Grey's back and blasted through the Waberlohe.

The same evening he held the bridal run with Brünhild, but when they went to bed, Siegfried pulled his sword Gram from the scabbard and put it between him and Brünhild. The next morning he got up, dressed himself and gave Brünhild as a bed gift the gold ring Nothelfer, which he had captured on the Niederheide, and which Luge had taken from the dwarf Notwehr and slipped from Brünhild's hand another ring in his memory. Then Siegfried again mounted the stallion Graue and returned to his riding companions. Here he exchanged guises with Gunther again, and Gunther now rode home with Brünhild to his father Gibich.

Siegfried had two children with Gudrun, Siegmund and Schwanhild. Once it happened that Brünhild and Gudrun went to the Was-

ser went to bleach her hair. When they came to the river, Brunhild waded away from the bank deeper into the middle of the stream and said that she would not tolerate the water running out of Gudrun's hair on her head, because she had a more high-minded husband. Then Gudrun went after her into the river and said that she might therefore wash her hair above her in the river, for she was suited to the man whom neither Gunther nor any other man in the world equaled in boldness, for he had slain Fafner and Regin and taken both their inheritance. Brünhild answered: "It was worth more that Gunther rode through the Waberlohe, which Siegfried did not dare to do.

Then Gudrun laughed and called out. Do you mean that Gunther rode through the Waberlohe? He, I think, climbed into bed with you, who gave me this gold ring. But the ring you wear on your hand and received as a morning gift is called Nothelfer, and I do not believe that Gunther fetched it from the Niederheide.

Brünhild kept silent and went home. But since then she incited Gunther and Hagen to kill Siegfried. Because these brothers-in-law were Siegfried's brothers, they incited Guntwurm, her stepbrother, to do it. He pierced Siegfried with his sword while he slept. But Siegfried, when the wound struck him, threw his sword Gram at Guntwurm and split the man in two.

So Siegfried fell and with him his three-year-old son, whom they killed to escape revenge.

Thereupon Brunhild pierced herself with the sword and was burned with Siegfried. Gunther and Hagen now took the Fafner inheritance and the Ring of Nothelfer and ruled the lands of Siegfried.

King Etzel Botelsohn, Brünhild's brother, later took Gudrun, whom Siegfried had, as his wife and they had children together. King Etzel wanted to take the hoard of gold and avenge the death of Brünhild, his sister, and invited Gunther and Hagen to join him. Gudrun sent a warning to her brothers,

but they accepted his invitation. Before they left, they sank all the gold from Fafner's inheritance and the Ring of Nothelfer into the Rhine River, and this gold has never been found since. King Etzel had gathered many people around him, threw himself on Gunter and Hagen and captured both. He now searched for the gold, but Gunther said that the Rhine may rule the Nibelungen heritage. Then Etzel had Hagen's heart cut out while he was still alive and Gunther thrown into the snake pit. There Gudrun secretly brought him a harp, which he struck with his toes because his hands were tied, and so he played the harp that all the snakes fell asleep except for one adder, which slithered up him and bit him under the breast. Then it stuck its head into the cavity and clung to his liver until he was dead. That is why the gold of the Nibelungs is called Hort or Er-be. Ochre said: Complete is your report, and amazingly many and powerful men have been killed for the sake of this gold.

Präger, however, thought that Ochre would have even more reason to be wounded: if only he had finished his story!

Keep listening:

Immediately thereafter, Gudrun killed her two sons, whom she had with Etzel, to avenge the brothers and had table goblets covered with silver and gold made from their skulls. When the funeral banquet was held for the Nibelungs, Gudrun gave the mead mixed with the blood of the children to King Etzel in these drinking bowls. She had their hearts roasted and gave them to the king to eat. When this was done, she herself told him her deed with many unpleasant words.

There was no lack of overwhelming mead, so that most people slept where they were sitting. That very night Gudrun came to the drunken king as he slept and with her the son of Hagen, her brother, and they struck at him and that was his death.

Then they threw fire into the hall, and Etzel and all the people inside were burned.

Gudrun then hurried to the sea, jumped into the floods and wanted to drown herself, but she was driven across the bay and arrived there again on a land which King Jonaker ruled. He saw her, took her to himself and made her his wife. They had a son together, Erp. Hamedich and Sarlo were Jonaker's sons by another mother.

Swanhild, the daughter of Young Siegfried and Gudrun, grew up with them, and she was the most beautiful of all women. King Ermanrich the Rich also heard of her. He sent his son Weihrand to woo her to him. As soon as he came to Jonaker, Swan Hild was given to him to lead to King Ermanrich, his father. Sibich, King Ermanrich's advisor, who accompanied Weihrand on his journey, thought it would be more appropriate for Weihrand to take Schwanhild, for he was young like her. This advice pleased these young people. But Sibich brought this to the king. Then King Ermanrich had his son imprisoned and led to the gallows. There Weihrand took his falcon, plucked out its feathers and asked to bring it to his father; then he was hanged.

When King Ermanrich saw the falcon, it occurred to him that he would now be wingless and featherless like the falcon, and thus his kingdom would also be without protection, for he would be old and sonless. When he and his followers returned from hunting in the forest and saw Swanhild sitting there with her hair pale, he was enraged out of grief and rode over her. They carried her to death under the hooves of their stallions.

When Gudrun learned this, she incited Erp, her son, and Hamedich and Sarlo, his stepbrothers, to avenge Schwanhild. But she was tardy to leave. Then Gudrun procured for them bridles and swords of such strength that no ore adhered to them. They

also advised them to enter King Ermanrich's house at night when he was asleep. Sarlo and Hamedich were to cut off his hands and feet, but Erp was to cut off his head.

Now they went on their way. Then they doubted what support they would have from Erp when they met King Ermanrich.

He answered that he wanted to help them like a hand helps a foot.

They thought that the hand was not much use to the foot, and since they were very angry that his mother had sent them away with quarrels, they wanted to do something that would please her the most and killed Erp, because she loved him the most.

Immediately after that, when Sarlo went to the horses, he stumbled with his foot and supported himself with his hand. Then he said: Now the hand helped the foot. It would be better if Erp were still alive.

They entered King Ermanrich's castle at night while he was still asleep and cut off his hands and feet. Then he woke up and called for his men to get up.

Then Hamedich spoke: Off would be his head now, if Erp were still alive.

And already the king's followers jumped up and attacked the brothers, but they could not harm them with their weapons. But Ermanrich called out to them: so throw them dead with stones.

And so it happened. Then Sarlo and Hamedich fell, and now all Gibich's family and all his descendants were dead.

So the gold became the death of everyone's head who possessed it and many others.

Ochre said: Now there are other names of gold that I have heard of and I am eager to hear how you will interpret them to me.

And he asked:

Why is the gold called Frote's flour?

Präger answered: To explain this, it must be said first that Wotan had a son, named Schildung, from whom the Schildunge descend. He had his residence and ruled the land where it is now called Denmark, but at that time still Gotland. Schildung's son was Friedleib and his son Frote, which means the Wise. King Frote took over the kingdom, and because he was the most powerful of all kings in the Northlands and kept peace everywhere, peace was granted to him in all Nordic tongues, and the Northmen called this peace the Frote Peace. No man did harm to another at that time, and had he himself the murderer of his father single or bound in his hands. Also there were no thieves and robbers and a gold ring could lie on the army road for three years without anyone picking it up.

At that time two millstones were found in Denmark, so big that there was no one strong enough to make them turn. This mill followed a characteristic that it ground whatever the miller told it to. The mill was called Grote and Hängemaul the man who gave the mill to the king.

King Frote then accepted an invitation to King Many-formed in Sweden. There he bought two maids, Fenja and Menja; they were excessively tall and strong.

He had these maids led to the mill and ordered them to grind gold, and so they did. They ground him gold, peace and happiness. But he did not give them rest and sleep from that hour on, as long as the cuckoo is silent or one sings a song. It is said that they sang a song while they were doing this, the mill song. But before they left off singing this song, they had brought an enemy army to the king, so that that very night a sea king named Mausing landed, slew the Frote and made a huge booty. Then the Frote peace ceased.

Mausing dragged the mill and Fenja and Menja onto his ship and ordered them to grind salt. At midnight they asked if Mausing was not tired of salt. But he ordered them to continue grinding. They continued to grind for a short time, but they grinded in such a way that the mill box broke, the mill fell and the stones tore the ship down with them as they fell. This song tells about it:

Now they have come, knowing the future,
 Fenya and Menya, to the prince's house;
 To maid service they are, the mighty maidens, Kept by
 Frote, the son of Friedleib.
 He let the maids lead the way to the
 grinding chamber, to drive the ancient gray
 stones into gear;
 He called them from hour to hour, not to rest,
 always wanting to hear the echo of their work.

So Fenja and Menja began the song:
 We grind the Frote the power and the peace, And
 quantity of gold on the mill of the fortune.
 He sits in wealth and rests on down; When he
 awakes to delight, we grind well!
 Let no one cause any more grief to the other, let no
 evil be done, nor let any man seek blood.
 Nor did anyone strike with a cutting sword, even he
 held the brother's murderer in custody!
 Long we maidens let the grinding rod roar,
 Silence now shall mill and stone stand!"

But again Frote drove the maids to grind, And
 this was his only hurried word:

Don't sleep longer than the cuckoo's call is silent,
don't sleep longer than a wise man is singing!

They sang and swung the swinging stone, As Froles
Gesinde mostly already deschlummert:
Frote, you, friend of noble men, lacked prudence
in the purchase of your maids,
You chose us too much according to appearance and
growth and paid little attention to our origins:
We two, know, were born to the prey and aar,
The mountain giant brothers, the two.

Playmates were the winter we nine, Mighty
grown up inside the earth,
Then we girls stood at mighty work, We helped the
hills and mountains to rise
And rolled the rocks to the wall castle of the
giants: Thus we hurled the massive stones and
mighty blocks into the human realm, so that the
earth shook over them!
Then we strode as virgins of battle and, knowing the future,
fought two by two among the people,
They cut the breasts and broke the shields and went
to meet the gray armored band.

We supported some and overthrew others, No
peace arose till the die was cast! With cutting
spears we spattered blood And from wounds red-
flaming fires struck. Many a summer year we rode
like this,
We were known by the fighters of the battle! Now
we have come to the house of the king, Are kept
here pitilessly as maids,

We stand in the mud and the shoulders are clammy, So
we grind joylessly at Frote the peace.

And forever Grote remained only gray rock
And never did the stone here rise from the
bottom, Not did we mountain-giant brides grind
the mill, Such a thing thou didst suspect of our
race: For hands would rest and stone rest, We
grinded enough, we made an end, But there is
no rest for our hands,
Eh Frote does not mean the grinder fully finished.

Stretch, hands to you! Starret full of sharp spears
and bloody weapons! Up, Frote, awake!
Awake, Frote, awake! Awake and learn
Nun's ancient saga from our Sang!
Already the fires in the east of the castle are
flaming As throwing signs that the call of the
army has awakened - An army comes drawn in
a hasty procession
And will soon burn the castle to you, my lord.

Nothing thou canst hold, not the high seat of the hall,
Not rings of gold, nor the grote of fortune, And if
we still more restless rolled the mill.
Once we blossomed in the blood of battle, Now
we daughters of giants grind with might Death to
all the brave, as we saw it!
And if the scaffolding of the sturdy supports
collapses, the iron-cased: Let's grind away!
Let's grind away! If the mill also goes to ruin!"

So the maids milled with toil and with might, The
maidens rested in the giant's wrath,

The grinder box broke and the beams fell, even the mountain-heavy stone shattered into pieces.

Effervescent once again the mountain giant brides:
This is how we grind, Frote! Rightly it shall be
said, Long enough the maids stood by the stone."

Ochre said: "Mostly and eagerly people seek gold, and yet it does not seem likely that it is of much use to them. Tell me more:

For what reason is the gold called the seed of the Kracke?

Präger answered: A king in Denmark was called Rolf Kracke; he was one of the most famous kings of the old time, both by mildness and boldness. Here is an example of his mildness, which is much told in old sagas.

A young lad and have-not, a farmer's son named Wiege came one day to King Rolf's hall. The king was then still young in years and of slender build. But now people call a bad skinny horse a Kracke. Wiege stepped in front of him and looked at him closely.

The king asked, "What are you saying, lad, that you look at me like that?

Wiege answered: "When I was still at home, I heard them say that King Rolf was the greatest man in the Northlands, and now a little ogre is sitting here on the high seat, and they call him their king.

Then the king replied: "You, lad! You have given me a name and I will probably be called Rolf Kracke in the future; but it is customary among us that the giving of a name is also followed by a gift. Because I now see that you yourself have nothing that you could give me or that is suitable for me, then he shall give to the other who has something better.

With that, he pulled a gold ring off his arm and handed it to Wiege.

Then cradle cried: Give him, thou most holy of all kings! And this oath I swear here: to become the murderer of the man who becomes your murderer! The king spoke and laughed:

About little becomes little happy!

Another example tells of Rolf Kracke's boldness:

At that time a king ruled in Uvfala, whose name was Adal; he had Ursa, Rolf's mother, as his wife. He was at odds with King Walo of Norway. Both staked out a battlefield in the middle of the Eife of Lake Wener. King Adal sent a message to Rolf Kracke, his stepson, to come to his aid and promised his whole army pay as long as it was on this journey. Rolf himself, however, could acquire three valuables, which he would choose in Sweden. King Rolf could not join him himself, because he was at war with the Saxons, but he sent Adal his twelve bearskins. In the following battle King Walo and a large part of his band fell. King Adal took from the dead the helmet Battle Pig and the stallion Raven. Now the bear skinners of Rolf Kracke demanded to receive their pay: three pounds of gold for each of them; furthermore they demanded to be allowed to bring the valuables which they had sought out for Rolf Kracke, namely the helmet Battle Boar, the brunette Finnseigen, both of which could not be damaged by iron, and the gold ring Pig Pig, all things which had once been possessed by Adal's ancestors. Adal, however, refused these three treasures and did not give them the required pay. The Bearskinners had to leave, badly satisfied with the outcome of the affair. They reported this to King Rolf Kracke. He immediately set out on a new journey and soon arrived with his ships in the river Führ. From there he rode into Upsala and with him his twelve bear skinners, although they were peaceless there. His mother Ursa took him in and followed him to the mountains, but not to the king's hall. There were fires lit for them.

and they were given eel to drink. King Adal's men came in and dragged some more wood. They stoked the fires so powerfully that the clothes of Rolf and his men began to burn. They asked if it was true that Rolf Kracke and his bear skinners spared neither iron nor fire.

Then Rolf Kracke jumped up - with him his people - and stabbed the words:

Stoke the embers higher in the house of Adal!

With that, he grabbed his shield, and threw it into the fire. Then he jumped over the flames while the shield burned and shouted:

Not flees the fire, who drives over it !

So one by one his men jumped after him. Then they grabbed the men who had started the fire and threw them into the flames.

Now the mistress Ursa, Rolf's mother, came in, gave him the horn of an ox filled with gold and the ring of Sweden and advised him to ride away to his army in a hurry. They mounted their stallions again and rode away across the Führaue. But already they saw King Adal with armed men sprinting after them to kill them. Then Rolf Kracke took hold of the horn with his right hand and gradually scattered some of the gold on the road. When Adal's men saw this, they jumped out of their saddles and picked up as much of the gold as they could find, but King Adal ordered them to ride on and chased after it himself as hard as he could. He rode the stallion Schleuder, who was the fastest of all stallions in Sweden.

Rolf Kracke saw how King Adal was getting closer and closer to him, so he finally took the ring of the Swedish pig, threw it to Adal and shouted that he should accept it as a gift.

King Adal rode after the ring, picked it up with the tip of his spear and let it slide down the shaft. Rolf Kracke looked around him,

saw him bend down and speak. Like a pig, I bent down the one who thinks he is the most powerful in Sweden.

And with it they departed. For this reason, the gold is called the seed of the cracker, or the seed of the guide.

Here may be mentioned also immediately of another reason:

Why is the gold called the tomb of Helge?

It is reported that once lived a king named Helge, that is, the sacred, after which the island of Helgoland is named, and was the father of Thorgerd Helgebraut. Both were worshipped by sacrifices. After Helge's death, a mound was raised above him. The first layer consisted of gold and silver - that was the offering money - the second layer was of earth and stones. Therefore the gold is called the burial mound of Helges.

Ochre spoke:

My questions are answered in detail and completely. But Präger answered: You don't know yet! -

Why is the gold called the foliage or the leaves
Glasts?

In Asgart before Walhall's gates there is a grove called Glast or Glast Forest. Its foliage is all of pure gold, as it says in the song:

Glass forest there stands with golden foliage before
Siegwater's hall!

This is the most beautiful forest among gods and men.

Now I have explained to you all the names of gold in the language of the skalds and it seems that you do not wish further information. Last but not least I would like to examine another parable word for its origin, although it has no relation with the Gol- de, namely:

Why is the battle called the weather or the storm of Hedinge?

Why are the weapons called the flames or the rods of Hedin- ge? About it goes this legend: A king, named Hagen, had a daughter, who was called Hilde, that means fighter. She was made his prisoner of war by a king named Hedin, Schnarrer's son, while Hagen had gone to a royal wedding. When he heard that his kingdom had been captured and that his daughter had been taken away, he rode after Hedin with his band to look for him, and learned through him that he had turned north. Hagen followed him to Norway, but heard there that Hedin had sailed across the western sea. Hagen sailed after him to the Orkney Islands, and when he came to the island of Hoy, Hedin was lying there with his ships.

Hilde now sought out her father and offered him a precious necklace in Hedin's name for comparison: if he did not want it, said se, Hedin was ready to strike and Hagen would then have no hope of being spared by him.

Hagen answered his daughter only briefly, and when she returned to Hedin, she told him that Hagen did not want a settlement and asked him to prepare for battle. So they both did, Hagen and Hedin; they went ashore and arranged their peoples.

Then Hedin called his brother-in-law Hagen once again and offered him settlement and much gold as penance. But Hagen answered: "Too late you offer me this, if you want to settle, because I have now drawn my sword Sleeper from the scabbard, which the dwarves forged, and must become a man's death, as often as it was bared: and never is his blow missing and no wound fades, which was struck with it.

But Hedin shouted: You boast of the sword, but not yet of victory. I call the sword good, which stays with its master!

Then they raised the battle called the Weather or Storm of Hedinge, and they fought all day long, and in the evening the kings went back to their ships.

In the night Hilde went to the forest and woke up all the dead with secret art. The next day the kings met again on the battlefield and so did all those who had fallen the day before. So this battle continued, one day after the other, and all the men who fell and all the weapons that lay there and all the shields and helmets in the forest became stones with the dam. But as soon as it was day, all the dead fighters rose again and all the weapons became usable again and so, it is said in the songs, the Hedinge would continue to fight until the end of the gods.

These are Präger's narratives.

Now it remains to report how ochre itself later gave rise to a new name for the gold. And it came about like this:

When Ochre was ready to go home, he asked Wotan and all the Aesir to come to him after three months.

To this banquet came besides Wotan also Nord, Froh, Zwvst, Präger, Widar and Luge as well as the Asinnen Fricka, Frauja, Gabe, Schade, Idun and Sippia. Donar had not come, for he had once again gone east to slay fiends. When the gods were seated in their chairs, Ochre had bright gold carried to the floor of the hall, and this lit up and illuminated the hall as fire usually does. At this banquet, everything took care of itself, food and drink and attendance, in short, everything that is necessary for a banquet, happened of its own accord. His house was a most holy place of peace. Everyone praised how good the service was at Okker. Luge did not like to hear that and killed one of Ocker's servants called Feuerfang. His second servant is called Irrwisch. At that time Luge also reviled all the Aesir as it is reported in the song of the drinking feast of the gods. From this feast the gold is called Ochre's fire.

The Nornengast

This is how the story of Nornengast begins:

It is said that at a time when King Olaf Trautmann's son was sitting in Trondheim, it happened that a man came late in the evening and greeted him with dignity. The king received him well and asked who he was.

The man said his name was Gast.

The king said, "You will be a guest here, whatever your name is.

Guest replied. I told you my true name, Lord! And I will gladly receive your guest, if I have the choice. The king said that it was up to him.

But as the day was already drawing to a close, the king did not wish to talk further with the guest, for he immediately went to the evening song, then to the table, and finally to rest and sleep.

That same night, King Olaf Trautmann's son woke up in his bed and read some prayers, while all the other men in the sleeping pile were asleep. Then it seemed to the king that an alb or some kind of spirit entered the house in spite of the closed doors. He went to every bed of the men who were sleeping there, and finally came to a man's bed, which lay more to the outside.

There the apparition stopped and said: A miraculous sign is standing here in front of an empty house, but the king is not quite as wise as some claim he would be of all men, since he is now sleeping so soundly.

With that, she disappeared with the doors closed.

Early the next morning, the king sent his body servant to find out who had used that bed during the night. It turned out that a guest had been lying on it.

The king summoned him before him and asked him whose son he was.

He answered: Tord was my father's name and was called Bitterrat. His family is Danish and he lived on a farm in Denmark called Gröningen.

A prosperous man you are! said the king.

This guest was brash in words, taller than most of the other men and stronger, but he was already leaning toward older age.

He asked the king for permission to stay among his entourage for some time.

The king asked if he was Krist.

Guest replied that he was crossed, but not baptized.

The king decided that he should have home right among his followers: But you will not remain unbaptized with me for long!

And therefore the spirit had spoken the words of the miraculous sign in front of the empty house, because Guest had crossed himself in the evening like the other men, but was still a heathen in the way.

The king asked further: Are you somehow a man of the arts? He replied that he could play the harp and tell stories t h a t everyone would enjoy.

The king said, "It is evil for your king to let unbaptized men from his kingdom go from country to country.

Guest answered: "This is not to the credit of the Danish king, for I left Denmark long before Emperor Otto burned the Danish work and forced King Harold, Garm's son, and Hakon, the sacrificial Earl, to become Krist.

The king asked the guest many more questions, and he answered all of them in a distinguished manner and in an intelligent way. One

says that guest in the third year of the reign of King Olaf's son came to him. It remains to mention that he stayed with the king and was assigned a seat more outward among the guests. He was a well-mannered man, calm and well-bred, popular with most men and very respected.

Shortly before Yule, Wolf the Red came home with his band of men. He had been away for the summer on the king's behalf, and in the fall he had been a member of the land army in Wik against the Danish invasions, and was accustomed to spending the high winter with King Olaf. Wolf had to bring the king many good jewels, which he had acquired during the summer, among them especially a gold ring, which was called Nietung, because it was riveted together from seven parts, each with a special coloring. It was also much more gold than other rings. Wolf got this ring from a farmer named Zottelmund, but King Half had owned it before. Zottelmund had asked Wolf for it, that he would protect and hold his farm with King Olaf's help. Wolf had promised him that.

The king celebrated the Yule in a rich way while sitting at Dront-home. On the eighth day of the feast, Wolf the Red King gave Olaf the Ring of Riveting. The king thanked him for this gift and for all the loyal service he had always rendered him.

The ring was passed around the inn, where the men drank, because at that time no special drinking halls were built in Norway. Each man showed it to the other, and the men thought they had never seen gold as good as that in the ring. At last it wandered to the guest bench and so came also to the unknown guest. He looked at the ring and handed it back on the flat hand with which he had just held the goblet; he obviously found little in it and said nothing about this preciousness, but continued with the jokes he was holding for his drinking companion.

A hostel boy pouring at the outer guest bench asked the men: Do you like the ring?

They called us very much, except for the newcomer. He finds nothing in it and therefore methinks that he also understands nothing of it, as long as he does not turn to such things.

The lad went to the center of the hall, stood in front of the king and told him the verdict of the guests and how little this newcomer would have said about it when he was shown such a treasure.

But the king said: "The unknown guest will know more than you think. Let him come back tomorrow and tell me some story, because he thinks he can.

Meanwhile, on the outer benches, people were talking to Gast. He was asked where he had seen an equally heavy or even better gold.

Probably because, he replied, it seems strange to you that I talk so little about it? Certainly, I have seen gold, which was by no means worse, but rather seemed better.

Then the king's men laughed out loud and shouted: Here it looks like a great joke. You want to bet with us that you have seen gold as good as that one? Then you shall prove it. We will wager seven marks of passable silver, and you your knife and your belt, and the king shall judge who is more right.

The guest replied: "This is not how it should be: to be challenged by you and not enter into the agreement you proposed. Certainly I will bet with you and bet as much as you have said. But let the king decide who is right. With that they broke off the conversation.

Towards evening Gast took out his harp and played it beautifully and long, so that it seemed to be a pleasure for everyone to listen.

Best

but he played Gunther's harp beat. Finally, he sang the older song from Gudrun's lists, which the people had never heard before. Thereupon the men slept through the night and henceforth there was peace among the bank comrades.

The king got up soon in the morning and listened to the early mass. After its end he went to the table with his entourage. As he sat on his high seat, the crowd of guests approached him, among them Guest, and recited to him the whole arrangement and the wager they had made on it.

The king said: I care little for your wager, in which you are merely staking your money. I rather suspect that the drink has affected your head, and it seems more advisable to me not to keep your bet, the more so if it pleases the guest better that way. Guest, however, let himself be heard thus: I want our agreements to remain true.

The king answered that it should be so: But it seems to me about you that my people would have talked themselves into it this time more than you. That will soon be proven.

The men stepped back again. They stopped drinking until the drinking tables were taken away and the king called for a guest and said to him: "Now you owe us some gold, if you have it, so that I may decide your wager.

You may well do that, sir," said the guest, reaching for the pouch he was carrying, pulling out a ball of yarn, untying it, and placing the contents in the king's hand.

He saw that it was a fragment of a saddle buckle and immediately recognized that it was a very fine gold. He asked for the ring to be riveted, and when this was done, he held the buckle against the ring and said: "Truly, this seems to me to be the best gold that Guest has brought, and it will seem so to many more when they examine it carefully.

And so most of the men agreed with the king. Thereupon the king awarded the betting money to the guest, but the others thought they had been unwise in their words this time.

Now the guest said: "Keep your money, for I have no need of it, and do not bet again with unknown people, for you cannot know whether you will meet a man who has both seen and heard more than you! And I thank you, Lord, for the judgment.

The king said, "Now I want you to tell me where you got the gold you are carrying.

Guest replied: "I am unwilling to do this because it must seem unbelievable to most people when I talk about it.

Still, we want to hear about it, King Olaf said, and it's a good thing in that you promised us a story anyway.

Guest answered: When I tell you how it happened with the gold, you will want to hear other stories.

That may well be, the king concluded. You guessed right!

So I will tell you about it, Nornengast began his story, how I went south to Franconia and was full of curiosity about the royal customs and the great fame that went before Siegfried and about his beauty and physical strength. Nothing special happened there until I came into the country and to King Helifrich. He had met me when I was still in Denmark with King Siegmund, the son of Wal. King Helifrich had a large following around him and there was also Siegfried, the son of Siegmund, the Walsungen, and Gerda, the daughter of Helifrich, whom the Hunding sons slew. Siegmund had also fallen in a battle against the Hunding's sons. So Siegfried had to avenge both, his father and his mother's father. After King Siegmund's death, his mother Gerda had given herself to Helifrich, the son of King Helifrich, as a wife. Thus Siegfried and the other sons of Siegmund grew up with Helifrich.

on. They were above all men in growth and strength: Sinnfessel, the son of Siegmund and his twin sister Signe, whom Borghild, as was widely known, killed with poison, which is why Siegmund and Borghild separated again, then Helge, the son of Siegmund and Borghild, who slew King Hunding and was later called Hundingstöter, and Hamund a third stepbrother. But Siegfried was nevertheless the first among them and it is only known how Siegfried was the most imperious of all army kings and the best in the old way.

Reigen, the son of Reidmar, had also come to King Helferich. He was more skilled than any other man, but a dwarf of stature, experienced, quick-tempered and skilled in magic. Reigen taught Siegfried many things and loved him very much. He told him about his ancestors and about the wondrous events that had taken place among them.

When I was there for a short time, I became Siegfried's servant, like many others. We all loved him very much, because he was kind and gracious, as well as generous with gold.

One day we rode with Siegfried to Reigen's house and Siegfried was well received.

At that time, Reigen spoke this way:

Therefore, a quick-tempered boy, Siegmunden's son,
comes to our Salen,
Has greater courage than me graybeard, I old,
I feel good, help still comes to me from the happy one here!

And then continued:

I will take care of him, the fiery wolf, the
grandchild of Ingo, who now seeks us home,
The most honorable under heaven he will be
called,
Already he wraps around the land of his destiny ribbon.

Siegfried now stayed with Reigen forever. He spoke to him much about Fafner, how he lay on the Niederheide and how wonderfully tall he had grown. Reigen forged for Siegfried the sword called Gram. It was so sharp-edged that when he held it in the Rhine and let a wool flake drift against it from the stream, it parted the flake like the water. It was also with this sword that Siegfried split Reigen's anvil. When now Reigen again and again tempted Siegfried to slay his brother Fafner, Siegfried spoke these words of wisdom

The Hunding's sons would laugh out loud, Who
owe Siegmund's fate and end, If closer to my
heart lay to fetch
The rings of gold as to avenge the father.

Helge had also fallen in the meantime. He had slain King Hunding and three of his sons, Eijolf, Herwart and Schwertwart, but three other brothers, Heider, Half and Hemming had escaped. They were very good men in all skills and secret arts. Heider, however, was still above his brothers. They had conquered many a petty king, slain many a warrior and burned many a castle, and had accomplished much military work in the land of Spain and in the land of the Franks, for at that time the empire had not yet come northward over the high mountains. Thus they had also subdued the kingdom which Siegfried possessed in Franconia and they were there with many warriors.

Now Siegfried pursued his quest for revenge, for he was now planning to go on a campaign against the sons of Hunding. King Helferich lent him a large crew and several army ships.

And it is to be reported about it that Siegfried had a large and well-armed crowd together when he mustered for the day of the fight with the Hunding's sons.

Siegfried Hamund, his stepbrother, and Reigen, the dwarf, went on this trip. I was also there and at that time I was called Nornengast.

Reigen made a lot of trouble with the order of this host. He carried his sword Schwirrer, which he had forged himself. Siegfried asked Reigen to lend me this sword; he did, and so I carried this sword. Reigen now asked Siegfried to kill Fafner if he returned from this journey in one piece, and Siegfried promised him.

As we sailed southward along the coast, we were overcome by a wild storm. We recognized in it magical machinations of the sons of Hunding and therefore sailed more inland. There we saw a man standing out of a mountain nose. He was wrapped in a gray cloak, wore blue breeches and high-reach shoes laced out at the thighs, and held a branch of leaves in his hand. The man walked towards us over the cliffs, stabbing these words and speaking:

Who rides there from the steeds of the sea
Through waves as high as houses and brewing
seas? The sails sweat from the salty foam:
Hardly can you hold yourselves more against the wind!

Reigen answered him in the same way.

Here we sail, Siegfried and I, on the waves, The
storm wind still drives us to certain death, Already
wild surf breaks steeply over the stern, The tidal
hawsers fall! - What is the name of the one who
asks?

The man in the coat replied:

They call me pusher; I nourish the ravens on
every polling place, you young Wälsung.
Also you may call me the old man of the mountain,
fulfiller and multiform. - Take me on a journey!

Then we steered ashore and the storm soon subsided. Siegfried invited the old man to come aboard. So he did. And now the weather changed all at once and the best wind was blowing.

The old man sat down at Siegfried's knees and behaved like his kind. He asked if Siegfried would somehow take advice from him.

Siegfried declared himself willing and said that he assumed the old man would be strong in guessing if he wanted to benefit the people with it, and spoke the words:

Tell me, pusher, since you know a lot
about the fate of gods and men.
If I go to battle, what sign promises me
salvation for the swing of the sword?

Prod replied:

Many are favorable to the swing of the sword, if only
the comber knew them:
Trustingly, the man follows the dark flight
of the raven.

There is another: Before the exit you stand
prepared for journey and strife
And see their road in dialogue, two warriors eager
for glory.

The third thing I know is: Do you hear the
wolf howling in the ash grove?
And if he runs ahead of you in the forest, he
will be your salvation and the victory over
heroes.

But great danger threatens, your foot stumbles
before you come to fight yet,
Confusing spirits go to your side and
want to know you wounded.

We continued sailing southward past Holstein and then east of Friesland and landed there.

Hunding's sons soon learned of our journey and they gathered an army. The people quickly gathered and when both armies met, a hard day arose. Even though Heider was the foremost of his brothers in all the attacks, they all went forward fiercely. But Siegfried stormed along so unstoppably that everything gave way before him, for the sword Gram came dangerously close to them with wounds. Yes, no one can deny Siegfried his courage! When he now came upon Heider, they exchanged many a blow and struck each other most boldly. Silence fell over the battle, because everyone was watching this single combat. And a long time passed before one of them was able to take the other by surprise, so skilled were both in battle, but so it ended between Siegfried and Heider that Siegfried succeeded in capturing him and putting him in irons.

Half and Hemming, the brothers of Heider, now advanced violently, slew many a man and some even fled. Then Hamund, Siegfried's stepbrother, turned against them and I with him. There was still considerable resistance, but when Siegfried jumped to our aid, it quickly came to an envelope. Half and Hemming, the sons of Hunding, fell with their whole host while it was already dark and night.

When the morning dawned, Stößer had disappeared and was no longer seen; but the people thought that it was Wotan himself.

It was now decided which death Heider should die. Reigen gave the advice to carve the Blutaar into his back. And so it happened. Reigen reclaimed his sword Schwirrer from me and tore Heider's back open with it, separating the ribs from the spine and pulling the lungs out backwards. Thus Heider died with great bravery.

But Reigen spoke this staff rhyme:

The Blutaar now was sawn into his back with a
 biting sword, The murderer of Siegmund, Never did
 a bolder comber with blood
 The ravens delighted and the earth reddened!

There was an immense booty of the army, a great wealth of armor and weapons. Siegfried's followers took everything because he himself did not want to have any of it.

After that Siegfried slew the dragon Fafner and finally also Reigen, because the latter tried to deceive him. Siegfried took the dragon's gold and rode away. From now on he was called the dragon slayer. He rode up the Hindinberg and found Brünhild there, and their fate turned out as it is sung in the song of Siegfried, the dragon slayer.

Then Siegfried took Gudrun, the daughter of Gibich, as his wife and stayed there for a while with the Gibichs, his brothers-in-law. I stayed alternately with Siegfried or at home in the north of Denmark. I was just with Siegfried again, when King Siegfried Ring sent the sons of Gundolf, his stomach, to the Gibichs Gunther and Hagen and demanded that they should pay him treasure or endure their military campaign. But the Gibiche decided to defend their land.

Then the sons of Gundolf marked out a battlefield at the Landesmark with hazel sticks and went home again. The Gibiche, however, asked Siegfried, the dragon slayer, to join them in this battle. He answered that this was how it should be.

We sailed northward to Holstein and landed at a place called Eisenmund. There, not far from the harbor, the area where the battle was to take place was marked out with hazel rods. Soon we saw many ships sailing from the north. These were the sons of Gundolf. Both armies now set ashore. King Siegfried Ring was not there himself, because he had to defend his country Sweden from the Cures and the Kuren, who were just there; also he was already very old at that time.

Now the two armies clashed. There was a fierce encounter and great damage to men. Gundolf's sons advanced vigorously because they were bigger and stronger than other men. In their band they saw a particularly large man, who struck down everything, man, servant and horse, so that nothing stood in his way; he was more like a giant than a man.

King Gunther asked Siegfried to tie up with this brutes because, as he said, otherwise it would not end well.

Siegfried now went against the big man and some men with him; most of them, however, were not to be had for it. We soon approached the huge fellow and Siegfried asked his name and from where he was.

He answered that his name was Starkmann Großtatsohn and that he came from the north from Fenring in Norway.

Siegfried replied that he had heard him mentioned, but mostly in a bad way: One should not be sparing with unfriendliness towards such guys.

Starkmann replied: Who is the man who berates me so much with words?

Siegfried mentioned his name.

Starkmann asked: Are you called the dragon slayer? So it is! Siegfried answered.

Then Starkmann wanted to run away, but Siegfried pursued him without hesitation, swung his sword Gram in the air and smashed his chin with the sword pommel, so that two beak teeth broke out; and that was a mutilating blow! Siegfried now ordered the bastard to leave quickly.

And Starkmann left in a hurry. A little later, we heard the story of Starkmann's murder, how he killed King Armund in the bath.

But I picked up the one molar and carried it with me for a long time. Now it hangs on the bell rope at Lund in Denmark and weighs

seven ounces. People think it is something special to see him there. After Starkmann's escape, however, the sons of Gundolf also fled and we made mighty booty there. Siegfried and the Gibiche now went home to their kingdom and sat there in peace.

It was one day, when Siegfried was riding to a meeting, that he got onto marshy ground, and his stallion Graue jumped back so violently that the girth broke in pieces and the clasp on it fell down. I saw it shining in the clay, picked it up and brought it to Siegfried. He gave it to me. You have seen this same gold recently. Siegfried dismounted from the back of his stallion and I groomed the animal and washed off the clay. At the same time, I pulled a tuft of hair from his tail as a sign of his magnificent growth.

With that, Guest showed a tuft of horsehair that was seven cubits long.

King Olaf spoke. Your stories give me great pleasure. And all praised his stories as well as his manliness. The king wanted him to tell more of the events of his journeys, and Guest told them many an uplifting tale until late in the evening. Then the men went to sleep. The next morning the king summoned him again. He wanted to know more about Gast, so he spoke to him: I do not want to become completely clear about your age and how it could be true that you are such an old man to have been a witness of those times. You will have to tell us other things, so that we can better understand such circumstances.

Guest answered. I thought I knew in advance that you would want to hear something else when I told you about the gold and how it was related to it.

The king said: Certainly. And therefore you shall tell us.

That would still be to be told, began there guest that I drove northward to Denmark and sat down on my father inheritance, because my father had died early. Shortly thereafter I learned of the death

Siegfried's as well as later the Gibiche and that methought a terrible tidings.

The king asked: But how did Siegfried come to his death?

Guest answered: So most people say that Guntwurm Gibichsohn slew him with the sword, sleeping on the camp of Gudrun; German men, on the other hand, report that Siegfried was slain outside in the forest, and in the song of Gudrun's lament it is said that Siegfried and the Gibichsons rode to a gathering, and they slew him there; but all say that they slew him lying and unsuspecting and betrayed his trust.

One of the followers asked: And how did Brünhild go there?

Guest answered: "Bruenhild killed her servants and five maids, then she pierced herself with the sword and ordered to drive her and her men to the fire and to burn their bodies.

So it happened that a funeral pyre was built for her and a second one for Siegfried. Siegfried however was burned before Brünhild. Brünhild was driven to the cremation on a chariot, which was lined with velvet and purple, and everything sparkled with gold.

Then it too was burned.

The men now asked Gast whether Brünhild, as a dead woman, would really still have spoken when she was driven to the burn.

Guest assured that it would be true.

Then they asked him to repeat the words if he could.

Guest answered: When Brünhild was driven down the Helweg to be burned, they came with her near some rocks where a giantess lived. She stood outside the cave gate. She wore a fur dress and was black of face. In her hand she held a burning stick of wood and said: "This I will contribute to your burning, Brünhild. But it would be better if you were burned alive for your misdeeds, especially for those that you let Sieg-

fried, the dragon slayer, the incomparable man who has often crossed my path.

For this reason I will sing to you with such words of vengeance, that you will be more grievous to all who hear you say such things.

Thus the giantess sang to Brünhild.

Here you shall stand now and never ride me Through
this enclosure of staring stone!

For it is better for you to weave ornaments than
to visit the husband of another. What else urges
you so fiercely down from above, you all-
desiring head, to the helmet?

Often you, woman - you don't want to hear it - have
washed man's blood from your girlish hands, aren't
you, Brünhild, you daughter of a lion,
Always born to others for mischief to the
earth; To ruin have gone Gibich's sons,
Destroyed their whole lineage by you!

But Bruenhild answered:

Do not reproach me, you woman of stone! And
even if I used to go to the forest, I'll always
remain the better of the two, Where any man-
born know us.

I will tell you this from the chariot,
The way of the unwise: Do you wish to know how
first the infidelity of Gibich's heirs
Deprived of love and tempted to do wrong?

Hilde in the helmet, that's what everyone called me,
I had to choose them from the turmoil of
battle, then I counted, know, the winter only
twelve, when once I sent down to Hella
Helmgunter, the old man from the Gothic
tribe,

And Agnar, the younger opponent, gave victory -
But that was not according to Walvater's will.

So he had the ring closed around me with shields, With
red and white, edge to edge. -
But around the southern hall the fires blazed - Decisive,
He would wake me from sleep, Who found himself
fearless among all until now.

He promised the hero to ride over,
Who carried along the gold on which Fafner once
lay. And on Graue rode Siegfried, the gold lord,
The German Wicking, in the harness of the
advertisers, And only he seemed to me of all the
best.

An innocent bed sheltered us both, as if he
were a brother born to me,
And neither of us, through eight long nights, could put
our arm around the other's arm,
And yet Gudrun, the Gibich's daughter, scolded me
for sleeping in Siegfried's arms.

Then I realized what would not be better,
How early one already deceived me in the bridal
journey. But women and men will be called into
life for a long time to suffer after this,
But now I will decide my fate Together with
Siegfried, so, giantess, sink!

Then the giant woman cried out with a terrible voice and sank into
the mountain. With that, the guest was silent. But the courtiers
called out to him. This pleases us very much. Tell us more!
But the king said, "There is no need to say any more of these things.
And he turned to the guest. Were you also with the sons of Ragnar
Shaggy-pants?

Guest replied: Only a short time I was there. I came to them when they were in the south before the Alps heerten and Vifilsburg broke. Then everything was in terror before them, because they were victors, wherever they came; yes, they thought to move on Rome at that time.

One day it happened that a man came to King Bear's iron side, the second son of Ragnar Zottelhofe, and wished him well. The king received him kindly and asked him from where he came and what his name was.

He answered that his name was Sühning and that he had come from Rome. King Bear Iron Side asked: How far is it there?

Sühning replied. By this you may know it, king, by these shoes which I wear on my feet. With that he took off his iron shoes. The shoes were still quite thick at the top, but heavily worn down at the bottom. That's how far it is from here to Rome, he said, as you can see from my shoes. That's how hard they were.

But the king said, "This is a very long way to go, and we would rather turn back and not go to war in the Roman Empire.

And so the brothers did and did not go any further. It seemed strange to many to change their minds like this at the word of a man, since they had already made a firm decision beforehand. In any case, the sons of Ragnar Zottelhofe went home to the north and no longer stayed in the south.

King Olaf said: It is evident that the holy men in Rome did not want their passage there, and that that messenger was sent by God, because their intention changed so quickly and they did not accomplish their work of destruction in the most holy city of Rome. Now tell me yet, turned the king to Guest, Where hast thou come to kings with whom thou hast been best?

Guest answered: I was most pleased with Siegfried and with the Gibiches, with the sons of the shaggy trousers everyone could

King Erich in Upsala was the most comfortable, but King Harold Schoenhaar was the strictest in courtly manners among all these princes. I was also with King Ludwig in Germany, and there I was marked with the cross, because I could not have stayed there any other way, for there Christianity was well held. On the whole, it seemed to me to be quite good there.

The king spoke. You could still tell us many things if we wanted to ask for them. - And he still inquired about many things, and the guest explained everything to him in detail.

So at the end Guest spoke: Now I can also tell you why I am called the Norn Guest.

The king answered that he wanted to hear that.

Guest began to tell about it. That was when I grew up on my father's farm in Gröningen. My father was rich in money and held far-reaching hospitality. In those days, wise women called seers wandered through the country, prophesying their fate to the people. Many people invited them to their homes, granted them hospitality and gave them gifts when they left. My father did the same. Once such women came with a crowd of people and were supposed to prophesy my primal law.

I was lying in the cradle when they were to speak to my cause. A candlelight was burning above me. They spoke good things about me and said that I should become a great fortunate man and even more like my forefathers and the sons of the chiefs in the country. Everything should happen according to my wishes. The youngest of the Norns thought herself too little respected among the two older ones, for they did not ask her about her predictions, because those two seemed more worthy. There was also a lot of ruffraff among the crowd. They pushed her off her chair and threw her to the ground. At this she became extremely angry; she cried out loudly and excitedly and made them stop with their so good promises about me: For, she cried, I decree that the child shall not live longer than the candle is here.

burns, which is lit above him. Quickly, the oldest of the seers grabbed the candle, extinguished it and ordered my mother to keep it and not to light it before the latest days of my life.

The wise women now went their way again, bound the young Norne and so led her away with them. My father gave them rich gifts on the way. But when I was a grown man, my mother gave me the candle in safekeeping. Here I have it with me.

The king now asked: And what brought you here to us?

The guest answered: "It was wandering through my mind, it occurred to me, as if some good fortune would come to me from you, because you have been much praised to me by good and wise men.

The king asked: Will you now take baptism? Guest answered: I will do so on your advice. And so it was done.

The king befriended him and accepted him into his retinue. Guest became a great man of faith and respected the king's customs; he was also friendly among men.

One day, the king said to his guest, "How long do you want to live, can you decide?

Guest answered: Just a little while longer, God willing.

Then the king inquired, "How long would it last if you took the candle you told me about?

Guest took the candle from his harp frame. The king ordered to light it, which was done. When it was lit, it burned down quickly.

Now the king asked: How old are you?

Guest replied: I am now three hundred winters old.

Very old you are! said the king.

Guest now lay down and asked to be oiled. The king had this done immediately, and when it was done, only a little of the

Candle unburned. Now everyone thought that it was going with Gast. And that happened at the same time, namely that the candle never burned and the guest passed away. But his departure seemed strange to everyone.

The king remembered the significant landmarks of his speeches and it seemed to come true around his life days, as he had said.

The Wishing Sons of Wotan

Here it starts and says about the man who was called Siege and was called a son of Wotan. His foster father is still mentioned in relation to this story, who was called Schatte; he was a mighty and great man. Nevertheless, Siege was the mightier of them, because of nobler lineage according to the speech of the people in that time. Schatte had a servant, whose name is briefly mentioned in this story; his name was Brede. He showed understanding in everything he had to do and possessed qualities and skills equal to those who thought themselves more noble, yes, probably even more than some.

It is now to be reported that Siege once went out hunting and the servant Schattes with him, and they hunted game all day until evening. When they gathered their prey in the evening, Brede had hunted far more and better than Siege. This pleased him very much, and he said that he was surprised that a servant should outdo him in hunting.

Brede answered: To this servant it seems the right thing!

Then Siege ran against him and slew him. Then he buried the body under a pile of snow.

He came home that evening and told me that Brede had ridden away from him in the forest: and he was out of my sight all at once and I know nothing about him.

Schatte did not trust Siege's statement and thought that it was a lie and that Siege had killed him. He sent people to look for Brede, and the end of their search was that they found him.

under a snowdrift. Schatte said that this snowdrift should henceforth be called Bredes Schneewehe (Bredes Snowdrift), and people have kept it that way ever since, calling every snowdrift that is big that way.

So it came to pass that Siege had slain and murdered the servant and they called him Wolf in Weihetum. He could no longer stay at home with his foster father.

Wotan therefore led Siege out of the country, and for such a long way that it was a great end, and he did not let him go until he had provided him with army ships. Siege now began to set out on military journeys with the crew that his foster father had left him before he left, and he was victorious on his journeys. And so his cause prospered, so that at last he secured for himself land and dominion. Then he took a well-born wife and became a great and powerful king before others; he ruled o v e r Heunenland and was a mighty man of war.

He begat a son with his wife named Lenz. He grew up with him and soon became tall and well-educated. Siege now became an old man in years and had made himself favorable to many men, so that in the end those whom he trusted most, and that were the brothers of his wife, advised against him. They attacked him when he was least aware of it and there was little crew around him; they beat him with superior force and in this encounter Siege fell with all his men.

His son Lenz had not been in this danger. He was provided with such a large army by his friends and the provincial leaders, with which he could seize the lands as well as the kingdom after his father's victories. And now, when he thought he had got his feet under him in his kingdom, he remembered the business with his mother brothers, who had slain his father, gathered a large army around him and went with this army against his blood relatives, and he thought they had given reason enough for this, if he now held their kinship in low esteem.

And so he did: he did not let go of them until he had slain all the mortals of his father, however little it was cheap in each observer. He now appropriated land, dominion and property to himself and thus became even more powerful than his father. He also made great spoils of war and took a wife who he thought worthy of him.

They had been living together for a long time, but they had neither an heir nor a girl. This made them uncomfortable and they asked the gods with great fervor to give them a child. It is said that Fricka heard their request and so did Wotan what they asked him for. Wotan was not lacking in salutary advice; he called his wishing maiden Stille, the daughter of the giant Reifner, gave her an apple and commanded her to bring it to King Lenz. Silence took the apple, changed into the form of a crow and flew until she came to where King Lenz was sitting on a hill. She dropped the apple in his lap. Silence took the apple and thought he knew what it meant. He now went home from the hill to his men, then picked out the queen and she ate some of the apple.

Now it is to be told how the queen soon felt that she was going with a child; but this was pending for such a long time and she could not bear the child. Then it happened that Lenz was to set out on a military expedition in order, as is the custom of kings, to pacify his country. On this journey, however, King Lenz fell ill and soon died. He thought of returning home to Wotan, which seemed desirable to many at that time.

Now the queen's inability to bear the child continued, and she suffered for six months. Then she found that she would not live much longer and commanded that the child be cut out. And so it happened as she commanded.

The child was a boy and this boy was, as expected, very tall when he came out. It is said that

the boy kissed his mother before she died. The boy was given a name and was called Wäls or Wälse, which means the real one. He became king over Heunenland after his father. He was tall and strong at an early age and quick of determination in everything that concerned manliness and readiness for battle. He became a mighty man of war and victorious in all the battles he fought on his journeys.

When Wäls had grown to manhood, Reifner sent his daughter Stille, whose name is remembered above, when she flew with the apple to Lenz, Wäls' father. He went to meet her and took her as his wife, and they lived together for a long time in a good family.

They had ten sons and one daughter. Their eldest son was called Siegmund, and their daughter Siegne: these two were twins and the most excellent and promising children of King Wälse in every respect, but the others all presented mighty things, as it has long been known and loudly praised what exceedingly contentious and powerful men the Wälses were. They surpassed most of the men who are remembered in old sagas, both in wisdom and arts and in zealous striving of every kind.

It is said that King Wäls had his famous hall built in such a way that a mighty oak stood in the hall. Its branches protruded with fresh leaves over the roof of the hall, but the trunk was rooted in the hall. They called this tree the children's trunk.

A king named Sieggeier ruled over Gotland; he was powerful and populous. He went to meet King Wäls and asked him for Siegge's hand in marriage. The king accepted this request and so did his sons. Only Siegne herself was not much inclined to it, but she let her father decide about it as about everything that concerned her. The king's advice to give her up seemed good, and she was betrothed to King Sieggeier. And when this wedding

and marriage would be held and consummated, King Sieggeier should visit King Wälse for a banquet.

King Wälse arranged the wedding to the best of his ability, and when everything was fully prepared, the kings invited by him and King Sieggeier came there. The latter had many a valuable man with him. Mighty fires were lit all along the hall. The great tree, which had been mentioned before, stood in the middle of the hall. Now it is to be told that when the guests sat in the evening with the fires, a man went into the hall. This man was unknown to them and was dressed in the following way: he had a spotted cloak on, walked barefoot and wore linen pants tied at the legs and a low hat on his head; he was very tall, elderly and one-eyed. This man held a sword in his hand, stepped towards the child's trunk, swung the sword and plunged it into the trunk so that it penetrated the hilt. All the men, however, lost their voices before this man.

Then he took the word and said, "Whoever draws this sword from the tribe shall receive it from me as a gift, and he will then find out for himself that he never carried a better sword in his hands than this one.

With that, the old man walked out of the hall, and no one knew who he was or where he was going.

Now the men jumped up and none of them wanted to leave it to the other to grasp the sword and each one thought to be best at it who would come to it first. But first the more prominent men came up and then each of the others. But none came who succeeded, for the sword did not move in the least when they drew it. At last Siegmund, the son of King Wälse, went up, took hold of the sword and pulled it out of the trunk, and it was as if it lay loose before him. This sword seemed so good to everyone that no one thought he had ever seen a sword as good.

King Sieggeier offered him to weigh the sword three times with gold. But Siegmund answered: "You could have taken this sword just as well as I, where it stood, if it were proper for you to carry it, but now you will never get it, even if you offer all the gold you have.

Sieggeier was angry at this speech, because it seemed to him to be a haughty answer. Because he was a sneaky man by nature, he pretended not to pay attention to this speech. But that same evening he was already thinking about the retaliation, which he also came to later.

It should be said that Sieggeier went to bed with Siegne that night. The next day the weather was good and Sieggeier declared that he wanted to go home and not wait until the wind grew or the sea became unnavigable. It is not known that King Wälse or his sons stopped him, especially since they saw that he wanted nothing more than to get away from the banquet.

But Siegne said to her father: "I do not want to go away with Sieggeier and my heart does not succeed in laughing at him, and I know by premonition according to our clan inheritance that great suffering will result from this marriage if this relationship is not broken immediately.

You shall not speak thus, daughter," said Siegmund, "for that would be a great shame for both parts, for Sieggeier and for us, to break the connection without reason; also we would neither gain friendship nor loyalty from him if we did so, and he would repay us as much as he could. It behooves us to keep this especially from our side.

King Sieggeier prepared to go home. But before he left the banquet, he summoned King Wälse, his father-in-law, and his sons to come to Gotland for three months with all the entourage that he would take with him and that would do his honor.

In this way, he wanted to make up for what he had cut short in the joy of the wedding, since he could not stay longer than one night and it was not the custom of the people to do so.

Now King Wälse promised him the journey and to come on the appointed day. So the brothers-in-law parted and King Sieggeier went home with his wife.

It is further said that King Wälse and his sons sailed at the appointed time, at the bidding of their brother-in-law. They came ashore with three well-equipped ships and had a very favorable passage; they reached Gotland with their ships when it was already late in the evening.

That same evening Siegne came to the ships and demanded a discussion from her father and brothers. She told them about her husband's attitude, that he had gathered an insurmountable army: - and from it he intends to destroy you. Now I beg you, she continued, go back to your kingdom and procure as many people as you can. Then return again and avenge yourselves for it. But do not go into this danger, for you will never escape his treachery unless you resort to the cunning I offer you.

Then King Wälse answered: "All the people will talk about the fact that I already spoke that word as an unborn child and took the oath that I would never flee, neither from iron nor from fire because of fear, and so I have done so far. Should I not have to keep it that way even in my old age? And virgins should never accuse my sons, even in jest, of fearing death, for everyone must die once, and no one can escape dying once. Therefore it is my advice that we by no means flee, but use our hands in the most fearless way. I have fought a hundred times, I have had more and less people, and yet I have always kept the victory. Never shall it be heard that I have fled or asked for peace.

Then Siegne cried painfully and asked not to have to return to King Sieggeier.

And King Tales said, Verily thou shalt go home unto thy husband, and shalt abide with him, whatsoever shall be.

Siegne went home, but they stayed the night on the ships.

But early the next morning King Wälse ordered his men to rise, went ashore with them and prepared for battle. Soon they were all in full armor on the land, and they did not have long to wait until King Sieggeier came with his whole army and he got into the hardest fight with them. King Valkyrie now drove his people to the wildest advance, and it is said that he and his sons broke through the enemy's battle lines eight times a day and struck at both hands. But when they intended to do so again, King Tales fell and all his people with him except his ten sons. They were captured, bound and led away.

Siegne learned that her father had fallen, but that her brothers had been captured and sentenced to death. Then she called for King Siegne to come and talk to her and said to him: "Therefore I will ask you not to let my brothers be killed so quickly. Rather, let them still be put in the hive. Now it is true as they say: The eye rejoices as long as it sees! I do not ask for more for them, because I know that it would be useless for me.

Sieggeier answered: Thou art mad, and without understanding, to ask of thy brethren a greater evil than to be slain. But this shall be granted thee. It seems all the better to me if they endure worse and have longer agony before death.

He now let happen as she asked. A mighty tree trunk was taken from a place in the forest, split in the middle and pierced with holes. The feet were put into these holes and so the ten brothers were put into the heavy log. There they sat all day until night. But at mid-

At night an old she-wolf came sneaking out of the forest to where they were lying in the hive. She was big and ugly. The first thing she did was to bite one of the brothers to death and eat him whole.

Then she made off.

The next morning Siegne sent to her brothers a man whom she trusted most to know how they were doing. He returned and told her that one of them was dead. It seemed impossible to her that they should all be so without her being able to help them. To put it briefly, nine nights in a row the old she-wolf came at midnight and took one of the brothers until they were all dead, except for one who remained: Siegmund!

Before the tenth night dawned, Siegne sent her trusted man to Siegmund, her twin brother, and gave him honey to take with him, telling him to spread it on Siegmund's face and also to put some in his mouth. He went to Siegmund, did as he was commanded, and returned. The she-wolf came in the night according to her custom and now intended to bite Siegmund to death like his brothers. She got a bit of him where he was smeared with honey, licked his whole face with her tongue and finally stuck her tongue into his mouth. Siegmund did not let himself be discouraged and bit the she-wolf's tongue with all his might. She pulled back violently, tore violently at herself and put her feet against the stick in such a way that it gaped apart completely, but he held so tightly that the tongue of the she-wolf tore off at the root.

The stick had now burst and Siegmund had become single. She sent for him in the morning to find out how he was doing and whether he was still alive.

Siegmund, however, was staying in the forest nearby, and when the messenger came, he told him the whole story of what had happened between him and the she-wolf. The messenger then returned and told Siegne how the matter stood.

Siegne herself went out to meet her brother, and they decided that he should build an earthen hut deep in the forest. So it went well for a long while that Siegne hid him there and supplied him with everything he needed to live. King Sieggei- he, however, believed that all the Wälsungen were now dead.

Sieggeier had two sons with Siegne, his wife. It is said of the older son that Siegne sent him to her brother Siegmund when he was ten years old, so that he could help him in case the latter tried to avenge his father. The boy went to the forest and came to the earth hut late in the evening. Siegmund received him kindly, as was natural, and told him that he should first bake bread for him_ - I will look for firewood in the meantime - and handed him a flour bag. Then he went away to wood. But when he came back, the boy had not yet prepared anything for baking bread.

Siegfried asked if the bread was ready.

He replied: I did not dare to touch the flour sack, because there was something alive in the flour.

Then Siegmund thought he knew that this boy was not the kind to keep him with him. And when the twins met again soon after, Siegmund explained to his sister that he did not yet feel closer to a man, even if the boy was around him.

Siegne answered. So take him and kill him; he need no longer live then!

And so Siegmund did.

The year passed and in the winter Siegne sent her second son to Siegmund, but there is no need to prolong this story: it came to the same thing; he also killed this boy on Siegne's advice.

It is said that one day, while Siegne was sitting in her woman's house, a white woman came in who was extremely secretive and magical.

Siegne said to her, "This is what I wanted, that we exchange the figures. She answered. You can decide about it.

And with her arts, she made them exchange shapes.

The woman sat down in her place at Siegne's command and lay down in bed with the king in the evening, and he did not feel that Siegne was not with him.

Now it is to be said of Siegne that she came to the earth house of her brother and asked him unrecognized to grant her lodging for the night: - for I am lost here in the forest and do not know where I am.

He answered that she could stay with him, that he did not want to refuse her the lodging as a single woman, and that he knew that she would not reward him for the good reception by saying anything about him. She stayed with him and they sat down to eat.

He often had to look at her, for she seemed to him a beautiful and graceful woman. When they had eaten, he said to her that he would like them to have a bed for the night. She did not resist, and he lay with her three nights in a row.

Siegne then went back home, met the white woman and asked her to exchange the figures back, which she did.

When the time had passed, Siegne gave birth to a boy who was called Sinn- fessel. He grew up and became both tall and strong and handsome and was completely like the family of the Wälsungen. He was not quite ten winters old when Siegne sent him to the earth lodge Siegmund. Before they came to Siegmund, she had tried to sew the skirt of her sons with Sieggeier to their sleeves with skin and flesh. They had badly endured this and cried out about it. So she did now also with Sinnfessel, but he did not move. Then she took off his skirt again so that the skin followed the sleeve and said that he would probably feel pain.

However, he replied, "Such pain must seem small to a Wälsung. When the boy came, Siegmund also told him to knead the flour, but he wanted to look for firewood for them. With that, he gave him the bag and went into the forest. And when he returned this time, Sinnfessel had already finished baking.

Siegmund asked if he had not found anything in the flour.

I felt, he answered, as if something alive had first been in the flour when I began to knead; at any rate, I kneaded along with what was in it.

Then Siegmund said, laughing, "I don't think you will want to eat this bread tonight, for you have kneaded a large poisonous snake into it.

Siegmund was so strong and pure that he could eat poison without it harming him; Sinnfessel could only overcome it when the poison came to him from outside, but he could not overcome it when it was eaten or drunk.

Siegmunden, however, thought Sinnfessel was still too young to take revenge with him, and he wanted to get him used to it by some bold deeds first. They went far through the woods in summer and killed men for the sake of prey. Siegmund recognized the Sinnfessel as being completely of the lineage of the Wälsungen, but because he thought he was a son of Sieggeier, he feared that the boy had something of his father's wickedness, but the fighting spirit of the Wälsungen. But he soon realized that Sense-Fetter did not care much about his fatherly relationship, for he often reminded Siegmunden of his suffering and tempted him very much to kill King Sieggeier. When Sinnfessel was grown up, Siegmund thought he had tried him enough. It was not long before Siegmund wanted to take father's revenge. And as soon as it seemed suitable to him, they left the earth hut one day. They reached the royal court of Sieggeier late in the evening, sneaked into the anteroom of the hall and hid there behind the elders. The queen suspected that they had come, sought

her, and when she found them, they decided to try the father revenge as soon as it was night.

Siegne and the king had another younger son, who was playing with gold rings. He let them roll over the floor of the halls and ran after them. But one gold ring jumped out of the hall into the anteroom, where the two avengers were hiding. When the boy ran after them to look for his ring, he saw the two men, tall and fierce, with their low-set helmets and shining breasts. Then he ran back into the hall to his father and told him what he had seen. The king immediately suspected a plot against himself.

Siegne heard what the lad said, and took him by the hand, and led him out into the anteroom to Siegmund and Sinnfessel, and said that they should know who had betrayed them: - and I advise you to kill him. Siegmund answered: I will not kill your child, even if he had betrayed me.

But Sinnfessel did not let himself be found tardy: He swung his sword, slew the boy and threw him into the hall and Siegmund at his feet. He jumped up and ordered his men to seize the two men. But they fought back bravely and manfully, and each thought he had it worst when he was closest to them. At last, however, they were overcome by the superior force, captured, beaten into bonds and put in fetters. So they lay there all night.

The king thought about which death he should let them die, which would also be the slowest. And when morning came, the king had a mighty burial mound built of stones and peat. Then, in the middle of the mound, a long and wide slab of rock was erected with the edges facing up and down, large enough that it abutted everywhere against the top of the mound, thus dividing the space into two halves with no connection between them.

Now he had Siegmund and Sinnfessel seized and placed in the hill, one on each side of the rock slab, because he thought it would be worse if they were not together and yet one could hear the other.

They were already covering the mound with pieces of grass when Siegne came along; she carried a bundle of straw in her arms, threw it through a still open place in the mound to Sinnfessel and asked the people to help the king. They said yes, and the mound was closed.

The night came.

Then Sinnfessel said to Siegmund: "I do not believe that we will lack food in time; Siegne has thrown us bacon into the hill, wrapped in straw.

Anew he felt the bacon and found that Siegmund's sword was thrust into the side of the bacon; it was probably dark in the hill, but he recognized it by the hilt and told Siegmund. Now Sinnfessel pushed the sword over the top of the rock slab and then pulled back firmly. The sword cut into the stone. Siegmund now grasped the tip of the sword over there, and now Sinnfessel sawed through the middle of the rock slab and did not leave it until they were finished with it, as it says in the song:

They sawed with might the mighty rock Sinnfessel,
Siegmund with cutting sword!

Now they were together and off, continuing to cut up stones and turf, and so came out of the tumulus. They hurried to the king's hall. There everything lay asleep. Now they dragged wood to the hall and put fire to the wood. Soon they woke up inside from the smoke and from the fact that the hall was already burning above them.

The king asked who had set the fire. Then Siegmund called out, "Here we are, Sinnfessel, my sister's son and I, and we now mean that you should feel that we Wälsungen are not all dead?"

Then he asked his sister to go out and receive all heartfelt devotion and high honor as a husband's penance: he wanted to compensate her for all harm.

But she answered: "Now you shall know how I have brought the murder of the Wälsungen to King Sieggeier: I had his and my sons murdered, because they seemed to me to be too lazy for the father's revenge, and it was I who came to you in the forest in the form of a fortune teller, and Sinnfessel is both our sons. From it he has so gewaltigen fighting courage, because he is both son son and daughter son of the king Wälse. I have struggled with all my strength that Sieggeier should receive death, I have fought so violently that revenge would come, that I would have no way to live any longer, and now I would like to die with him, although I only belonged to him by force.

Then she kissed Siegmund, her brother, and Sinnfessel, her son, wished them well and went back into the fire. Thus she met her death with King Sieggeier and his entire retinue.

Father and son now procured crew and ships, and Siegmund headed for his hereditary land, driving out the king who had taken up residence there.

Siegmund became a powerful and highly honored king, wise and magnanimous. He took a wife, whose name was Borghilde. With her he begat two sons, the first named Helge, the other Hamund. When Helge was born, Norns came to him and prophesied his fate, saying that he would become the most illustrious of all kings. Siegmund came back from a battle, went to meet his son with an edellauch, gave him the name Helge, that means the sanctified one, and for the consolidation of the name the places Ringstatt and Sonnenberg and a sword; he wished him to prosper and to slay the Wölsungen. And Helge also became generous and happy with friends and surpassed most men in every skill. He undertook the first

Army campaign when he was fifteen years old and was there king over the army people, as well as Sinnfessel, and both led.

It is reported that Helge encountered a king named Hunding, a powerful, populous king who ruled over many lands. He fought a battle with him, in which Helge pushed forward fiercely. The battle ended in such a way that Helge remained victorious and King Hunding fell with a large part of his army.

Helge thought he had grown a lot, since he had felled such an important king. But the sons of Hunding now raised an army against him to avenge their father. A fierce battle ensued, but Helge broke through the line of battle of the brothers, advanced to their battle marks, felled the Hunding sons Half, Eyolf, Herwart and Hagbard, and thus won a complete victory.

When Helge came out of this battle, he was met in front of a forest by a crowd of women of majestic appearance. They rode in rich robes. But one stood out among them all, riding ahead of the others.

Helge asked her for her name.

She called herself Siegrun and said that she was King Hagen's daughter. Helge said: "Go home with us and be welcome to us.

The king's daughter answered: Other things are in store for us than drinking with you.

Helge asked: And what is that, king's daughter?

She answered: "King Hagen, my father, has promised me to Hadubrand, the son of King Greurossen; but I have vowed not to prefer him to a crow. Nevertheless, it will come to pass, unless you resist and oppose him with an army and take me away to yourself, for with no king would I rather dwell under one roof than with you! Be of good cheer, King's daughter, said Helge, first we will try our strength before you are given to Hadubrand, and we will find out which of us will prevail, and I will stake my life on it.

Immediately Helge sent out men with precious gifts to win him manpower and ordered all the people to the Red Mountains. There Helge camped until a large host from Hiddensee joined him. Many people sailed from Oresund with beautiful and strong ships. King Helge called the helmsman of his ship, named Leib, and asked him if he had already counted all the people.

He replied: "It is not easy to count, sir. There are twelve men on the ships coming from Oresund, but the squadron from Hiddensee is half as many.

Now King Helge ordered the fleet to steer for Schwerins Bay, and so it was done. Soon, however, such a violent storm arose and the sea was so steep that it sounded as if mountains were breaking over each other when the waves crashed overboard. Helge told them not to be afraid and not to pull in the sails, but rather to set them even higher than before. There it was close that the sea would have gone over them, before they came ashore.

Then Siegrun, King Hagen's daughter, came with a large retinue to meet the ships and showed them the good harbor, which is called Kummerland.

But the inhabitants had spotted the arrival of the ships and Guntmund, a brother of Hadubrand, who commanded this district of Schwerinsberg, rode down from the countryside to the coast. He called the ships and asked who was leading this great army.

Sinnfessel stood at the stern. He had the helmet on his head, flashing like glass, and a brunette on, white as snow, in his hand the spear, with a fluttering flag and the golden-ringed shield in front of him.

He knew how to talk to kings, and so he began: Say this when you have fed the swine and the dogs and come to your wife: Wälsungen would have come, and before his army King Helge will be found, if Hadu-

brand wants to look for him. And that is a joy, to beat yourself with glory, while you kiss the maids by the fire!

Guntmund answered: "You do not know how to speak even a little properly or to report about ancient deeds, since you lie about noble-born people. It is certainly truer that you fed on wolf meat out in the forest and slew your brothers, and it is astonishing that you dare to go into battle with blameless men, who have already sucked blood from many a carrion!

Sinnfessel shouted against it: Only reluctantly you will remember how you were a fortune teller and screamed for a man, and you chose me for this service; later you were a wishing girl in Asgart, and it was close that all the soldiers would have fought because of you, even more: I made nine young wolves for you - I was father to them all.

Guntmund said: You can lie a lot! But it seems to me that you could not become anyone's father since you were emasculated by the giant daughters at Thorskapp. You are a stepson of King Sieggeier, and you lay out in the forest with the wolves, and all at once you heaped upon yourself all shameful things: you slew your brothers and made yourself infamous!

Sinnfessel replied: "Do you remember how you were the mare of the stallion Gray, and I rode you to Brawald? At last you were the goatherd of the giant roarer.

But Guntmund cried out: "I would rather feed the birds tonight with his corpse than argue with you any longer!

Then King Helge said. It would be better and more advisable for you to fight than to speak such things, which are already shameful to hear! And even if the sons of Graurossen are not my friends, they are men of high courage.

Guntmund now rode back up to Sonnenfeld to King Hadubrand.

He was already standing there under the castle gate in the brünne and had the helmet on his head. Guntmund reported the battle announcement to him.

Hadubrand asked from whom this came: - and why are you so angry?

Guntmund answered, "The Wälsungen have come there and are going ashore with twelve thousand men. Seven thousand are still standing outside in the Sunde. But where it is called "to the Grind" there is the most people. And I believe that Helge now wants to fight! King Hadubrand said: "Let us proclaim the order throughout our kingdom and confront them. Let no one sit at home who can still fence. Let us also send word to the sons of the rings and to King Hagen, to Half the Old, they are all mighty men of war.

At Wolfenstein the armies parted and a fierce battle broke out. Helge pushed ahead of his men into the hostile armies and there was a great fall of men. All at once he saw a crowd of shield maidens, as if they were on fire: That was Siegrun, the king's daughter. Helge ran against King Hadubrand anew and felled him next to the standard.

Then Siegrun called out to him: "Give thanks for this great deed! Take now the land and the dominion! This is a great day of happiness for me! Glory and honor you will have, that you fell such a mighty king!

King Helge now took over the kingdom and lived there for a long time. He made Siegrun his wife and does not appear again in this story. Sinnfessel now went home with the army, but soon set out again on military journeys. On such a journey he met a beautiful woman and desired very much to have her.

But this woman was also courted by a brother of Borghilde, his stepmother, Siegmund's wife. So they decided the matter by force, and Sinnfessel killed Borghilden's brother. Sinnfes-

He then continued to fight and passed many more dangers, but was victorious everywhere. He became known and feared and returned home in autumn with many ships and great good. He spoke to his father of the incident with Borghilden's brother, and Siegmund told the queen.

Borghild demanded that Sinnfessel leave the kingdom and let it be heard that she no longer wanted to see him before her eyes.

Siegmund, however, replied that he did not want to let him go and offered to atone for her with gold and great good, although he had never atoned for anyone before, but it was not pious to do right by women.

This time she did not get her way with her intention and said: You have to decide about it, Lord, and so it is proper.

She now prepared her brother's funeral with the king's promise, prepared a banquet with the best food and invited many noble men. Borghild gave the men the drink herself.

So she also came before Sinnfessel with a big horn and said. Drink, you too, stepson!

He took the horn, looked into it, and said, "The potion is cloudy.

Siegmund said, "Give it to me," and drank the horn.

But the queen said, "Why should others drink eel for you? A little later she came again with the horn: Drink now! And she reviled him with many words.

He took the horn and said: Adulterated is the potion!

Again Siegmund said: Give it to me!

For the third time she came and offered him to drink, if he had the Wälsungenmut otherwise. Sinnfessel took the horn and said: "Poison is in the drink!

Then Siegmund advised him; let it be through the beard, son! But the king was already very drunk when he spoke thus.

Sinnfessel drank and fell down dead.

Then Siegmund was torn open and his pain came close to life. He took the body in his arms, went into the forest and came to a sound. There he saw a man in a small boat. This man asked if he wanted to turn across the sound. Siegmund answered in the affirmative. But the boat was so small that it could not carry the three of them together, and the dead man was taken across first. Siegmund walked along the beach, but immediately the ship with the man disappeared in front of him.

Then Sigmund turned home. He now disowned the queen and she died soon after. King Siegmund ruled his kingdom again and was considered the greatest hero and king in the old times.

Eigel was called a king; he was rich and respected. His daughter was called Gerda and was the most beautiful and wisest of all women. King Siegmund heard that she was like no other after his sense and he sought King Eigel home. He prepared a great banquet for him, if Siegmund did not intend to march against him. The messengers now drove back and forth between them, so that they would proceed with friendship and not with army power.

King Siegmund was given everywhere on the way purchase opportunity for the travel need and other travel facilitations offered. He came and the kings dined together in a hall and this banquet was equipped with the best fortune and held with a large entourage.

King Heider, one of the still living sons of King Hunding, had also come and wanted to conspire with King Eigel. He well saw that not both Siegmund and Heider could have one and the same promise, and thought to know in advance that discord was to be expected from the one who did not receive Gerda.

So he said unto his daughter, Thou art a wise woman, and I have always said that thou shouldest gravel thy husband unto thyself: gravel now between the two kings, and my will shall be as thine in this.

She answered: "This choice seems difficult to me, and yet I choose the king who is the noblest, but that is King Siegmund, even though he has already been touched by old age.

Then King Heider departed and she was given to King Siegmund. He married her and slept with her. Then one day was married better than the other and with greater zeal.

Then they went home to Heunenland and King Eigel, his brother-in-law, with them.

King Heider and his brothers gathered an army and went out against King Siegmund. For although the sons of Hunding had always drawn the lesser lot in their quarrels with the Wälsungen, this very occasion bit them forward. This time they wanted to overcome the fighting courage of the Wälsungen and invaded Heunen-Land. However, they sent a message to King Siegmund beforehand, for they did not want to steal from him and knew well that he would not flee.

King Siegmund answered that he would come to the meeting. He now gathered an army. Gerda, however, fled with a maid into the forest. They carried a lot of precious goods with them and stayed there while the armies fought.

The Hundings jumped out of their ships, an insurmountable army.

King Siegmund and Eigel now raised their standard and the lures were blown. Siegmund also blew the horn that his father had already possessed and cheered on his men. But he had much less crew than those. A fierce battle ensued, and although Siegmund was already old, he carried himself bravely and was always the foremost. Neither shield nor breastplate could stand against him. He penetrated the ranks of the enemy again and again that day, and no one could foresee how it would end between them. Spears and arrows, many of them, flew through the air, but his guardian spirits protected him so that he could

was not injured. No one knew the number of many men who fell before him.

When the battle had been going back and forth for a while, all at once a man entered the battle with a low hat and a blue cloak; he had only one eye and carried a geer in his hand. This man confronted King Siegmund and swung his Geer over him, and when King Siegmund struck hard, his sword struck out of the Geer and burst in two. Since then, the fall of the men increased; King Siegmund's luck had faded and many of his people fell. He did not spare himself, however, and spurred his people on ceaselessly. But as they say: Nothing can be done by one against many! In this battle King Siegmund and King Eigel fell at the head of their hosts and most of their army.

King Heider then went to the royal court and thought to catch Gerda there, but he failed: he caught neither wife nor property there. He then went through the country and divided it among his retinue, believing that he had also wiped out the entire family of the Wälsungen and thought that from then on he had nothing more to fear.

Gerda hurried to the Wahlstatt the night after the battle and got to where King Siegmund lay wounded and asked him if he could still be healed.

But he stabbed these words:

Some may still live on faint hope, but weight is my
happiness.

I do not want to be healed. Wotan does not want me to draw the sword again since he broke this one: I have fought the battle as long as it pleased him!

Gerda said: I thought I knew nothing, if only you were healed and avenged my father.

The king answered, To another is this appointed: thou goest with a lad; bring him up well and diligently, for this

The boy will be the most famous and noblest of our family. Keep these sword pieces safe. A good sword called Gram will be forged from them one day. Our son will carry it and perform many great deeds with it, which will never become obsolete, and his name will live as long as the human world stands. Be confident of this! But I am weary from the wounds, and I will now visit our blood relatives who have gone before.

Gerda sat there over him until he died; then the day shone.

All at once she saw many ships coming ashore and said to her maid, "Let us quickly exchange our clothes, and you shall call yourself by my name and pretend to be the king's daughter. And so they did. The sailors had seen the crowd of the fallen and also how the women were now fleeing to the forest. They soon understood that important things were happening and jumped from the ships. These ships were led by Half, the son of King Helferich of Denmark, who was sailing along the coast with his fleet. The king ordered the women to follow and they were brought before him. He asked the women who they were, but the outward appearance was not right this time, for now the servant began to speak for the mistress and reported the fall of King Siegmund and King Eigel and many other brave men, and also who was to blame.

King Half went on to ask if they knew where the king's treasure was hidden.

The maid replied Easily guessed is that we know - and directed them to the treasure.

There they found great wealth, and none of the men thought they had ever seen as much or even more precious things in one place, and they carried everything to the ships. Gerda and the maid had to follow him.

The king sat at the helm while the women sat in the main room of the ship. He started a conversation with them and paid attention to the way they spoke. King Half now came home to his kingdom with great booty and told that there had fallen the kings who were the most famous of their time.

When Half was home for a short time, his mother, the queen, asked the son. Why does the more beautiful woman wear fewer rings and less clothing? I also guess that she is the nobler one, whom you have left on lower.

He answered: "I always suspected that there was no sense in her, because when we met, she was well disposed to receive noble men; let us now make an attempt.

During a feast, King Half sat down with the women and asked:

"What do you women have for the time of day when it begins to dawn after nightfall, but you no longer see the stars in the sky?

The real maid answered. I have the characteristic for it; in my youth I was used to drink mead in the morning. And since I had to let go of it, I always woke up at that time. That is my characteristic!

King Half smiled and said: Bad habit for a king's daughter! Then he turned to Gerda and asked the same question. She answered him. My father gave me a gold ring with the property that it cooled on my finger in the morning, and that is my characteristic for it.

Then said the king, Enough was there of the gold, where maidens carry it.

You have long hidden yourselves from me, and yet I would have treated you as if we were both children of a king, even if you had told me at once. And it shall be better for thee according to worthiness, for thou shalt be my wife, and I will give thee the morning gift as soon as thou hast borne thy child.

She answered and told him the whole truth about her fate and now remained with him in high honor and appeared as the most worthy woman.

Now it is to be said that Gerda gave birth to a boy, and the boy was brought to King Helferich, the father of King Half. He was very pleased when he saw the sharp eyes the boy had in his head and said that no one would be like him or resemble him. He was wetted with water and named Siegfried. Siegfried now grew up with Helferich and was told with great love and every child loved him. Everyone agrees that no one was his equal in lifestyle and stature.

When the greatest men and kings of ancient times are named, Siegfried leads all others, in the northern half of this world, in terms of strength and boldness, drive and agility.

Now Helferich married his son Half with Gerda and also determined the morning gift.

Siegfried's teacher was called Reigen and was the son of Reidmer. He taught him arts, board games, the runes and to speak in many tongues and many other things, as befits a king's son.

One day, when they were both alone, Reigen asked Siegfried if he knew how great a hoard his father Siegmund had had, and who was in charge of it now?

Siegfried answered and said that the kings Half and Helferich kept him.

Round dance asked: Do you also trust them completely?

Siegfried answered: "It is fitting that they keep it until it is useful to me, for they know how to keep it better than I do.

Another time Reigen came into conversation with Siegfried and said: "It is marvelous that you want to become the king's horse-servant and walk about like a country gentleman!

Siegfried answered: It is not so, because we determine everything together, and it is in my hand what I want to have.

Reigen said: So ask them to give you a horse. Siegfried answered: This happens as soon as I want.

Soon after that the kings met Siegfried and they asked him. What do you want from us?

Siegfried answered: A steed I would like to have to my short because.

Helferich said: Choose for yourself a horse and other things you want from our own.

The other day Siegfried drove to the forest. There he met an old man with a long beard, who was unknown to him.

The old man asked where Siegfried was going.

He answered. I want to buy a horse. Advise me to do so:

He said: Let us go and drive the horses into the river.

They drove the horses into the deep river, but they all swam ashore again except for one stallion, and Siegfried took him. He was gray in color, young in years, tall in stature and promising. No one had yet come out of his back.

The man with the beard said: "This stallion is descended from Sau-sewind and you must train him carefully, because he will become the best of all stallions.

With that, the man disappeared. Siegfried named the stallion Graue and he also became the best stallion.

Again Reigen said to Siegfried: "You have far too little of your own, and that hurts me that you run around like a village boy. I would be able to prove to you a great hoard, and it is probable that it would bring you honor to seek it and weight if you attained it.

Siegfried asked where it was and who was guarding it.

Reigen answered: It is called Fafner and lies near here, where it is called Zur Niederheide. If you come to it, you will have to say: Never saw you greater goods and gold in one place, and not

Do you ever need more, and would you become the oldest of all kings and the most famous. Siegfried answered: "I know the nature of this worm, and even though I am still young, I have learned that no one dares to confront him because of his greatness and fearsomeness. Reigen said: that doesn't matter! It is true that its growth is like that of the lime worms, but more is made of it than is in it. So would your forefathers have judged it; but though you are of the family of the Wälsungen, you do not seem to be of their nature, who are named first in matters of fame. It may be, replied Siegfried, that we do not have much of their zest for action and determination, but it is not necessary to reproach me for this, for I am still little beyond infancy. But why do you irritate me so much? Reigen answered: "There is a legend about this, and I will tell you about it. Siegfried said: Let me hear it.

Round dance began: This is the beginning of this story, that my father's name was Reidmar, a powerful and rich man. His first son was called Fafner, another Otter, and I was the third and the least among them in ability and appearance. But I could work iron, silver and gold and made something useful out of everything. My brother Otter had a different inclination and nature: he was a mighty hunter before all other men. During the day he would take the form of an otter and go into a waterfall, catch fish in his mouth and throw them ashore. He brought the catch to his father and this was a great support for him. Often he was still in the shape of an otter when he came home late and ate alone and blinking, because he could not see how the food became less. In this waterfall there also lived a dwarf in the shape of a pike named Answer or Self-Defense and caught food there, because there were a lot of fish in this waterfall, which is also called the Answer Waterfall after him.

Fafner was by far the biggest and fiercest of us and wanted to be called alone everything that was there.

Once Wotan, Luge and Hennar went this way and came to the answering case just when Otter caught another salmon and ate it blinking on the shore. Luge took a stone and threw Otter to death with it.

The Aesir seemed to be very lucky with their prey, and they pulled off the Otter's bellow. That evening they also came to Reidmar, asked for shelter and showed him the catch. Then we took them prisoner and ordered them, as a penance and to redeem their lives, to fill Otter's bellow with gold and to cover it with red gold on the outside.

Then the Aesir sent Luge to get the gold. He first went to the sea giant Ran and borrowed her net; with it he went to Answer's or Self-Defense's case and threw the net in front of the pike, and it swam into it. Then Luge called out.

Who is this fish that sails the tide and knows
not how to save itself from being caught?
Now release your head from the jaws of Hel
and find me gold from the floods!

Self-defense is my name, terror is my
ancestor, I have driven through many a
slope,
In primeval times, the wretched Norn
created me to wade in the water
forever!

Luge now saw all the gold that Answer possessed. When the gold was weighed out, the dwarf wanted to keep one ring back, but Luge took that away, too.

The dwarf asked not to take this ring from him, because if he kept it, he would be able to increase his gold again, because this ring was an emergency helper, be him, answer not!

Luge, however, decided that he should not keep a penny left over, took the ring of emergency helpers away from him and turned to leave.

Then the answer called after him that the ring should become the death of everyone who possessed it.

Luge replied that this would be just right for him: and, he added, it should be kept that way according to his prediction; he already wanted to whistle it into the ears of the one who would get the ring.

With this he went on his way and came to Reidmar's court, where he showed Wotan the gold and also the ring Not-Antwort or Nothelfer. It seemed so beautiful to Wotan that he took it from the pile before he gave the gold to Reidmar.

The Aesir now handed the treasure to Reidmar, filled the otter's bellows with gold and set it on its feet. Now they had to heap gold over him and cover him completely with it on the outside. When this was done, Reidmar joined them; but he could still see a whisker and commanded to cover that also, or else their comparison would be invalid. So Wotan had to pull the ring Nothelfer from his hand and covered the hair with it:

Then Luge spoke to Reidmar and passed on the curse.

The gold is paid for, and you have received
great penance for our head,
But blessing shall it not bring to the sons and to
thee; death shall it bring to you all!

Because Reidmar had received this gold as a son's penance, Fafner and I now demanded our share as a brother's penance. But Reidmar did not grant us a penny of the gold, and this became a nuisance to Fafner, for he slew our father and murdered him, but I received nothing of the inheritance. He replied that there was little chance that he would share the gold with me after he had killed my father for it, and he advised me to get out of it, otherwise I would suffer the same fate as Reidmar.

Fafner had taken the sword Rausching and the helmet of terror. He put this helmet on his head. It was called the Helm of Awe or the Helm of Wealth, because all living things that saw it were terrified by it. Then I fled away and took the sword Schwirr from Reidmar's inheritance with me. Fafner, however, became so vicious that he lay down on the Niederheide and did not allow anyone to enjoy the hoard. He set up a camp there and gradually became that evil worm in the shape of a dragon and lay over the gold. Later I came to King Helferich and became his blacksmith. And this is the result of this story, that I miss my father's inheritance and the brother's penance.

Siegfried said: "You have lost much and your blood relatives have behaved very badly. - Forge me now a sword with thy art, such as there is none like it, and I will do this deed, if my mind is fit, and thou wilt that I slay this terrible dragon!

Reigen answered: I forge this for you with confidence and you will be able to slay Fafner with the sword.

Now Reigen forged a sword and gave it into Siegfried's hand. He took the sword, weighed it in his hand and said, "Is this your forge? - He struck the sword into the anvil so that it broke and threw the blade away. Then he told him to forge a better one.

Reigen tried another sword and handed it to Siegfried. He looked at it. You will certainly like it; it is rather tricky for you to forge.

Siegfried also tried this sword, but it broke like the first one.

Then Siegfried said to Reigen: You will be like your kinsmen and just as faithless. -

With this he went to his mother Gerda and she received him with joy. They talked and drank together. Siegfried asked

her: Did I hear correctly that King Siegmund, my father, gave you the sword Gram in two pieces?

She replied, "That is true.

Siegfried asked: Give it to me in hand; I want to have it.

She thought he was called to the highest and gave him the sword.

With that, he went back to Reigen and told him to make a sword out of it to the best of his ability.

Reigen was very angry about this, but he took the sword debris to the forge. Siegfried seemed to him to be overly demanding with regard to forging. But he forged a sword from it, and when he pulled it out of the forge, it appeared to the journeymen as if flames were burning from its edges. He told Siegfried to take the sword and said that he did not understand anything about forging swords, even though this was not true.

Siegfried cut the anvil with his sword, but it crushed him down to the foot and did not break, nor did it burst in two. Then he praised the sword very much, hurried down to the river with a woolen flake and threw it against the current and the sword, which he held against it, cut the woolen flake. Joyfully Siegfried now went home.

But Reigen said: Now you must redeem your promise and seek out Fafner, now that I have created the sword for you.

Siegfried answered: This will be fulfilled, but first another, namely avenge my father.

Siegfried became all the more fondly beloved by all the people the older he became, and every child loved him most dearly.

Greif was the name of a man who was Siegfried's mother's brother; he was a seer and knew people's fate beforehand. Soon after the sword Gram was forged, Siegfried went to meet him and sought to learn from him how his life would turn out. Griffin was against it for a long time, but at last he told Siegfried all his fate at his imploring request.

just as it happened to him later. When Greif had prophesied to him all the things he had asked for, Siegfried rode home again.

Now Siegfried stood before the kings Helerich and Half and spoke to them: We have been here a long time and have to reward you rich love and great esteem; but now I will go out of the country and seek Hunding's sons, for I want them to know that not all Wälsungen are dead. And for this we want your support.

The kings declared that they would create anything he desired.

Now a great army was equipped and everything was prepared in the best and most artistic way, ships and all army equipment, so that his journey became more honorable than any before. Siegfried led the dragon, which was the largest and most perfect ship; the sails were richly decorated and magnificent to behold.

They sailed for a few days with a good wind, until all at once a violent storm broke out and the sea foamed as if one saw in sacrificial blood. Siegfried, however, did not allow the sails to be reefed, even if they were torn, but he ordered them to be set even higher than before.

As they sailed past the edge of a mountain, a man called down to the ship and asked who had authority over the ship and the people.

He was answered that Siegfried Siegmundsohn was the Edling: who is now the most famous of all young men.

The man confirmed: "Yes, everyone says the same about him, that no other king's son can compare with him. Now I wish you would drop the sails on one of your ships and take me in.

They asked his name. But he answered in riddles:

They call me Neeker; I nourish the ravens In
 every forest, you young Wälsung,
 You may also call me the old man from the mountain,
 fulfiller and multiform - take me on a journey!

They steered ashore and took the old man on board. Then the weather settled and they sailed until they came to the kingdom of the Sons of Hunding. There Vielgestalt disappeared.

There they raged with fire and sword, slew the men, burned the farms and made everything desolate where they came. Now all the people fled to meet King Heider and reported that an army had come into the country and was leading it with greater impetuosity than one would otherwise know of. They also complained that the sons of Hunding had not been farsighted enough, because they had said that they no longer had to fear the Wälsungen: But now this army is led by Siegfried, Siegmund's son. King Heider now had an army command circulated throughout his kingdom; he did not want to throw himself on the run, but he sent for all men who wanted to follow him in the army.

So he confronted Siegfried together with his brothers and a powerful army. They got into the hardest fight. Arrows and spears flew through the air, many a battle axe swung wildly, shields splintered, breasts shattered, helmets cracked and skulls split and many a man fell to earth. When the battle had long stood, Siegfried rushed forward, past the field signs, and had his sword Gram in his hand; he struck both, man and horse, and penetrated the enemy hosts. The people dodged before him, wherever he turned, neither helmet nor brunette stood before him, and no one thought to have seen such a man before. This battle dragged on for a long time, with a great fall of men and fierce attacks, and it happened what rarely happens otherwise: the sons of Hunding achieved nothing with so many efforts. So many of them fell that their number was hardly known.

Soon Siegfried struck out the sons of King Hunding. He struck at King Heider and split his helmet and head and his armored body; then he cut Schwertwart, the brother, in two and killed all Hunding's sons who were still alive and most of their army.

Siegfried now came home with a beautiful victory, rich booty and great fame, which he had won from this procession, and feasts were held for his homecoming.

A short time later Reigen came into conversation with Siegfried and said to him: Now you will also have to push the helmet off Fafner's head, as you promised, after you have smelled your father and the other blood relatives.

Siegfried answered: I will fulfill what I have promised; it does not fall from our memory.

Soon Siegfried rode with Reigen up to the heath to the trail that Fafner was accustomed to crawl along when he wanted to get to the water, and it is said that the rock was thirty fathoms high where he lay over the water when he drank.

Reigen, said Siegfried, you said the dragon was no bigger than a lindworm, but to me his track seems exceedingly large.

Reigen answered: Dig a pit and sit down in it; then when the worm crawls to water, stab him in the heart and thus put him to death, then you will carry away great glory!

Siegfried said: But how shall this end, if I get into the many blood of the worm.

The round dance answered: You are badly to be advised, because you are timid before everyone and everything, and quite unequal to your ancestors in cordiality.

Siegfried now rode on on the heath, while Reigen disappeared from the path full of fear. Siegfried now dug a pit on Fafner's trail, and while he was at this work, an old

man with a long beard and asked what he was doing. Siegfried explained it to him.

Then the old man said, "This is unseemly, but make several pits and let the blood run into them, but you sit in another and stab the worm in the heart from there,

With that, the old man made off.

Siegfried now made several pits as he had been advised. When the worm crawled to the water, there was a strong quake that shook the ground everywhere nearby. He snorted poison all the way before him, but Siegfried was not frightened, nor was he afraid of the noise, and when the worm came crawling over the pit, he thrust his sword under its left bow so that it went in to the hilt. Now Siegfried jumped up out of the pit and snatched the sword. His arms were bloody up to his armpits.

As soon as the monstrous worm felt his death wound, he lashed out with his head and tail, so that everything that came near him went to pieces.

Now he saw his killer and inquired: Who are you, who is your father, or what is your family, that you are so brave and dare to carry the weapon again?

Siegfried answered: "My family is ignorant of men. My name is a noble animal, I have neither father nor mother, and I have always been lonely.

Hafner said: If you have neither father nor mother, by what miracle were you born? And if you do not tell me your name on the day of my death, then I will know that you are lying!

Then Siegfried called out: My name is Siegfried and my father Siegmund. Fafner asked: "Who incited you to this deed? And why did you let yourself be provoked? Did you not hear how all the people were afraid of me and of my usurious helmet? - Bright-eyed boy, you had a bold father!

My fresh courage spurred me on, and this strong hand helped it to be accomplished, and this sharp sword you now know, for seldom is bold in old age who was stupid in childhood!

Fafner said: "I know that, if you had grown up with your father, you would know how to fight bravely, but I am very surprised that someone who was once bound and a prisoner of war should have dared to stand up to me, for prisoners of war are seldom fit to fight.

Siegfried answered: "You reproach me that I stay far away from my kin? And even if my mother was a prisoner of war, I was never in custody, and you felt well how single I was.

And Fafner said, With words of wrath receiveest thou every thing that I say: so shall the gold that I touch become death unto thee.

Siegfried answered: "Everyone is attached to his property until one day, for everyone must die once.

Fafner said, "You will not pay much attention to my example. He drinks who sails unsuspectingly to sea. So rather wait on land until there is no wind. - My brother Reigen advised you my death, but I smile that he will also cause your death. I wore the helmet of terror before all the people since I lay on my brother's inheritance, and so I snorted poison away from me to all ends, so that no one dared to come near me. No sword frightened me, and never were there so many men against me that I did not think myself much stronger; for all were afraid of me.

Siegfried answered. The helmet of usury, of which you boast, does not create victory for everyone: whoever gets into a fight with many will find, one day or another, that no one alone remains the strongest.

Fafner said: "Therefore I advise you to mount your stallion and ride away as fast as you can, because it often happened that he still takes revenge who already received the death wound.

This is your advice, but I will do otherwise. I will ride to the camp and take the much gold that your clans possessed.

Ride then, and you will find so much gold there that there will be plenty for your days, but this gold will also be your death and the death of everyone else who has it.

Siegfried rose and said: "Home I would ride, and should I also miss the great good, I would know that I would never die, but every happy man wants to rule all the good until the last day - but you, Fafner, lie in perishing, until Hel has you!

That was when Fafner died.

Now Reigen also came and called out to Siegfried: "Hail, my lord, you have won a great victory by slaying Fafner, for no one was so bold before you that he dared to lurk on his trail, and this glorious work will live as long as the world stands. Then he jumped up, looked down to the earth for a while and said in great anger: "But you have killed my brother, even though I am hardly blameless for this deed!

Siegfried took his sword Gram, dried it in the grass and said: You ran away when I accomplished the work. My hand sought this sharp sword and my strength I set against the worm's power, while you lay in the heath bush and did not know where heaven was and earth.

Reigen answered: "The worm would lie on his bed for a long time if you did not use the sword that I created with this hand of mine. But you could not have done it alone, neither you nor anyone else.

Siegfried, however, stabbed the words:

Still heart is more than hardness of steel, where
men compete in battle!

Reigen said again now with great sorrow: Anyway, you have slain my brother and hardly I am blameless for this deed. -

Then he cut out the heart of the worm with the sword called Schwirrl, drank of the blood of Fafner and said: "Grant me, Siegfried, a request which comes easily to you: go to the fire with the heart, roast it and then give it to me to eat. This I demand for repentance.

Siegfried did so and roasted the heart on a spit, and when it foamed up inside, he tapped it with his finger to taste whether it was cooked. In doing so, he burned himself and put his finger in his mouth. But when the heart blood of the worm came out of his tongue, he understood the language of the birds. Then he heard the titmice chirping in the branches above him: "Here sits Siegfried and roasts Fafner's heart. He should eat it himself, then he would become more knowledgeable than any man.

Another sang; And there lies Reigen and wants to deceive the one who trusts him.

The third said, "Cut off his head, so that he alone may rule over the immense hoard.

The fourth sang. He would be wiser if he obeyed what you advised him and rode out to Fafner's camp and took up the great hoard that lies there, and then rode out to Hind's mountain, where Brünhild sleeps. With her he could learn much wisdom! He would be wise if he followed this advice and thought about his need, for that is where I think the wolf is, where I see his ears.

The fifth sang: "He is not so clever as I thought, if he spares his brother, and yet he killed him.

At last the sixth said: That would be a quick advice, if he slew him and ruled the hoard alone.

Then Siegfried said to himself: The misfortune shall not befall me that Reigen becomes my murderer, and rather the brothers shall go one way! - With that he drew his sword Gram and cut off Reigen's head. Then he ate a piece of Fafner's heart, but he saved some of it for himself. Now he swung himself on his horse and rode back along Fafner's trail until he reached his dwelling.

reached. He found them standing open: The doors were all made of iron, as were the door frames. All the pillars in the house, which was built completely into the ground, were also made of iron.

Siegfried found an immense amount of gold there, also the sword *Rausching*, the helmet of usury, a gold *brunette* and many other valuables, among them the ring of *Nothelfer*. He found so much gold that it seemed improbable to him that two or three horses could carry it. He took all the gold, tied it in two loads and put them on the grey horses; then he took the stallion by the bridle. But he would not go, and it was of little use to drive him. Siegfried now realized what the animal wanted: in spite of the burdens, he swung himself onto its back and gave it the spurs; then the stallion ran as if it were free.

Siegfried now rode long distances and took the road south to Franconia, until he came up to *Hindin Mountain*. On the mountain he saw a great light, as if a fire were burning, and it shone up to heaven. As he drew nearer, a shield-fortress of shields arrayed together rose before him, and a banner waved above the center of the ring. Siegfried climbed into the shield castle and saw a man lying there, asleep in full armor. He took the helmet from his head and saw that it was a woman. She was stuck in a *brunette*, which was as tight as if it were flesh. With his sword, he slit the armored shirt from the opening of the head down and along the arms, cutting like a dress.

The woman awoke and called herself *Hilde*. That was *Brünhild*, the *Valkyrie*.

Siegfried thought that she had probably been asleep for a long time. She asked: Who was so strong that he cut the *brunette* and broke my sleep? Or did Siegfried, Siegmund's son, come here, wearing *Fafner's* helmet and holding his murderer in his hands?

Siegfried answered: He is from the family of the Wälsungen, who accomplished this work. And I have heard that you are the daughter of a mighty king; I have also been told of your beauty and your consecration knowledge, and I would like to hear about it. Brunhild said: Two kings came into conflict, the one was called Helmgunther; he was old, but a great warrior, and Wotan had promised him the victory; the other was called Agnar, the Auda brother. I felled Helmgunther in this battle. But Wotan pricked me with the sleeping thorn in retaliation and decided that I should never again claim victory and commanded that I surrender. But I vowed not to give myself to any man who could be afraid.

Siegfried said: Teach me advice on high things!

She said: You will know the better, but with pleasure I will teach you, if among the runes and other things I know, there is something that can be useful to you in some cases. Let us drink to each other: that the gods may give us a good day, that you may profit and glory from my knowledge, and that you may remember it once, what we have discussed!

Brünhild filled a goblet, offered it to Siegfried and said:

Here I bring you beer, you tree in battle, mixed with
the power and glory,
Filled with songs of love and runes, with
magical singing and with blessings.

Siegrunen dig, you desire the victory, and
cut them in the hilt of your hiebert, carve
them knowingly on back and leaf and call
twice the Ziu.

Learn from your elders that no cunning
woman can betray your trust with
poison,

Score on the horn them, the back of the
hand and write a „Not" on the nail.

The birth runes are known for recovering
the child and releasing it from the mother's
womb,
Around hand and joints times' healing sign him
and ask for assistance the Difen.

Storm runes learn to calm the sea
and safely recover the sailor,
Storm runes emboss the straps with brand
and also draw steer and helm:
No matter how black the wave, how steep the surge, you
will find salvation from the sea.

Libras learn if you want to be a doctor and
know how to care for wounds;
The scratch on bark and leaf, where the tree
branches bend to the east.

Learn the runes of the law, so that your
adversary will never repay you with a
speech of anger; wrap up the dispute,
weave around the quarrel, and put your
staffs together,
Until the Day of Judgment, when from far and wide
the people will gather for the assembly.

Knowing poetry runes, you want to
become smarter than all the others.
Created by Wotan, carved by Wotan, who also
devised their interpretation,
Intoxicated by the potion that once escaped Mime's
brains and horns.

These are the runes of the elders, the runes of
the womb, the runes of the body and all the
runes of the seals, the runes of the sieves are
full of strength.

And he who recognizes them, not confused nor
corrupted, He takes advantage of them, before the
world of the gods breaks!

Siegfried said: Nowhere is a wiser woman to be found in the world
than you. And I swear to you that I will have you as my wife, for
you are after my own spirit.

She answered: You are the one I want the most and I would have to
choose among all the men:

But I know that long your life does not last mighty
struggle is in the making
Therefore choose, as long as the choice is
yours, you tree-strong caller in the fight:
Be it speech, be it silence, your heart rightly advises
you: your fate has long since been decided!

And Siegfried decided:

And if I knew I would die, I would not flee thee, for I
was not born fearful,
I will follow the counsel that called me to you
as long as I live on earth!

They bound that among themselves with oaths.

Siegfried now rode away, he rode along, until he came to the great
court of Braustal, where a mighty chieftain commanded, whose
name was Heimer. He had Brünhild's sister as his wife, whose name
was Bankhilde, for she had stayed at home and had learned
craftsmanship; but because Brünhild wore helmet and breastplate
and went into battle, she was called Brünhilde. Brünhild and
Bankhilde were daughters of King Etzel.

Heimer and Bankhilde had a son named Alswin, a noble youth. He was playing outside with other men when they saw a man riding to the court. There they stopped playing and admired the man, for they had not yet seen anything like him. Alswin now went to meet Siegfried with his men and he offered to stay with him and to accept from him what he needed.

Siegfried accepted that.

Now it was ordered to serve him honorably: four men lifted the treasure from the stallion and the fifth took Graue. There were many a beautiful jewel and many a rarity among them, and it was a pleasure to look at the breasts and helmets and the wide rings, the wondrous large gold cups and all kinds of wedding utensils.

His glorious deed quickly became known throughout the lands, as he had slain the terrible dragon. Siegfried stayed with Alswin for a long time and they loved each other very much and one was fond of the other. They had all kinds of amusements: they prepared their weapons, sheathed arrows and rode to the inn with their hawks.

Siegfried's shield, however, was marked thus: it was covered with pure gold and a dragon was engraved on it, painted dark red in the upper half and light red in the lower. In the same way his helmet, his saddle and his tunic were covered with gold; he wore a gold breastplate and all his weapons were studded with gold, and therefore all his weapons were marked with the dragon, so that anyone who saw him and learned that he had slain the great dragon might know who rode it. His hair was reddish-blond in color and splendid to look at, falling in great curls; his beard was thick and short and of the same color. He had a high nose and a full, strong-legged face; his eyes were so sharp that few dared to look under his brows. His shoulders were as broad as if one were looking at two men's shoulders; the figure was entirely his own.

He was created in height and abundance, and in such a way that it was best suited to the whole. And this is a characteristic of his length: when he girded himself with his sword Gram, which was seven spans long, and he walked through a full-grown rye field, the barter shoe on the sword just touched the upright standing ears. His strength was even greater than his stature. He was such a wise man that he knew in advance things that had not yet come to pass, he also knew the language of birds, and for this reason few things came to him unexpectedly. He was well-talked and quick-witted, and never started to talk about a thing, or let it go until it seemed to everyone that it could not be otherwise than as he said. It was a pleasure for him to help his people and to try himself in great deeds, taking goods from his enemies and giving them to his friends. He never lacked courage and was never timid.

Now Brünhild, his wife's sister, had also come to Braustal and lived with her maids in the women's house. She knew more about crafts than other women; she covered her weavings with gold and embroidered the great deeds that Siegfried had done: the death of the worm, the raising of the hoard and the killing of Reigen.

On this day, it is told, Siegfried had ridden to the forest with his dogs and hawks and many followers, and when he returned home, his hawk flew up to the high tower by the woman's pile and sat down in a window. Siegfried climbed after him and from there saw a beautiful woman in a hall. He recognized that it was Brünhild, and everything seemed praiseworthy to him, both her beauty and what she was doing there.

When he got to the hall, he didn't want to have a conversation with the men.

Then Alswin asked: "Why, Siegfried, are you so taciturn? Your praying hurts us, your friends! Why will you not be cheerful?"

Your hawks hang their heads and so does your stallion Graue. Hard we create remedy there!

Siegfried said: Good friend, listen to what moves me. My hat flew on a tower and when I fetched it again, there I saw a beautiful woman. She sat at a golden knitted fabric and embroidered on it my past, now happily accomplished deeds.

Alswin answered: You have seen Brünhild, Botel's daughter, who is a consecrated woman.

Siegfried said: That must be true. But how and when did she come here?

Alswin answered: That was shortly after you came. Siegfried said. And I know it only since that day? This woman has appeared to me the most noble in this world!

Alswin answered: "Do not pay attention to this woman, you, such a man. It is evil to worry about what you cannot obtain.

I must speak to her, cried Siegfried, give her all my goods and win her favor and her love.

Alswin said: "Never has a man been found to whom she has left room beside her or given him eel to drink. She wants victory in battle and glory for herself!

Siegfried said: "We do not yet know whether she will answer me or not, whether she will allow me to sit next to her.

The next day Siegfried strode to the women's house. Alswin stood in front of it and worked on his arrows.

The hall was hung with the most precious effected murals and the screed was covered with ceilings.

Siegfried went in and greeted Brünhild: Hail, woman! How are you?

She answered: "I am well! Relatives live and friends: but it is always uncertain what happiness people will bear until the final day.

He sat down next to her.

Now four women entered with large golden table goblets full of the best wine and placed themselves in front of both of them.

And Bruenhild said, This seat was not yet given to any man, unless my father came.

He answered: Now it is granted to the one from whom it is dearest to me. Now that which you promised me has come to pass.

She said: You shall be welcome here! - With that she rose, and the four girls with her, and stood before him with a gold cup and offered him to drink.

He reached out for the gold cup, grasped her hand to it, and set it beside him; he took her around the neck, kissed her, and said, No woman is born more beautiful than you.

Bruenhild answered: A wise advice is not to put one's trust in a woman's power, for they always break their promises.

He said, "Soon the happy day will come upon us when we can enjoy one another.

She replied: We shall not be destined to dwell together; I am a shieldmaiden and wear the helmet of kings of armies, and I will be their help, for I am not weary of fighting!

Siegfried said: "This is what we should be most pious about, to live together, for it is harder for us to tolerate the sorrow that weighs on us as separation than sharp weapons.

Brunhild answered: "I will choose the dead from the host of the army men, but you will take Gudrun, Gibich's daughter, as your own.

But Siegfried said. No king's daughter seduces me and I do not allow myself two opinions about it: I swear to you that I will have you or no other woman.

She said the same thing.

Siegfried thanked her for this promise and gave her the ring of Nothel-fer and they swore anew oaths to each other.

Thereupon Siegfried went from her to his people and stayed with Heimer for a while in great happiness. -

Gibich was the name of a king; his kingdom lay in the south on the Rhine. He had three sons, Gunther and Hagen, but Guntwurm was a stepson. His daughter was called Gudrun and was a much glorified young woman.

The sons far surpassed other royal children in all virtues and also in beauty and stature; thus the power of the Gibi- che was in full bloom.

Gichich had Grimhild as his wife; she was a fierce woman, skilled in magic and had secret knowledge.

Once Gudrun, Grimhild's daughter, said to her maids that she could not be merry.

One of her wives asked why she was unhappy.

She answered: I have no happiness in my dreams and that is why my heart is so full of harm; interpret the dream for me, since you ask about it.

The woman said: Tell me the dream and don't be afraid; usually you dream when the weather is falling.

Gudrun answered: This time it is not a weather fall; I dreamed I saw a beautiful falcon on my hand; its plumage was of golden color. The woman said, "Some have heard of your beauty, wisdom and nobility: a king's son will come and woo you.

Gudrun continued: "No thing seemed better to me than this falcon, and I would rather leave all my goods than him.

The woman interpreted: The man who gets you will be well-mannered and love you very much.

Gudrun answered: "That's just what annoys me, that I don't know who he is. - We want to visit Brünhild; she will know.

She adorned herself with gold and rich splendor and drove with her maids until she came to Brünhild's hall. One was from Braustal

from their journey and reported to Brünhild that many women were leading to court on gilded chariots.

That will be Gudrun, Gibich's daughter, said Brünhild. I dreamed of her this night; let us go out to meet her. - Women who are not due haunt us!

They went to meet them and received them kindly. Then they entered the shining hall. The hall was hung inside with murals and studded with silver, and blankets were spread under the feet and the maids served them. They tried various games, but Gudrun remained taciturn.

Then said Bruenhild, Why canst thou not make merry with us? Do not do so, let us talk about mighty kings and their great deeds for our amusement!

Let's do that, Gudrun repeated. And which do you think are the most excellent kings?

Brünhild answered: "The sons of Hamund, Hacke and Hagbart! They accomplished many a glorious work on their military journeys.

Gudrun said: "Certainly, they are great and widely known, but Siegar robbed them of their sister and burned their people in the house, and the brothers have failed to avenge this. But why do you not name my brothers, who now seem to be the first men?

Brünhild answered: There is good hope for this, but they are not yet proven enough, and I know one who is far above them, and that is Siegfried, Siegmund's son. He was still a child when he slew the sons of Hunding and avenged King Siegmund, his father, and King Eigel, his mother's father.

Gudrun asked: What is the meaning of this? Does it not mean that he was still unborn when his father fell!

Brünhild continued: "At that time his mother Gerda went to the election and found King Siegmund wounded. She offered to bandage his wounds, but he refused, declaring that he was too old to fight anymore and asked her to comfort him.

that she would give birth to the noblest son. And again the prophecy of a knower came true! - After King Siegmund's death she took King Half, Helerich's son, and with him Siegfried was raised with all honors. He performed deeds every day and today he is the most famous hero in all the world!

Gudrun spoke: Only out of love you have made inquiries about him. But that is why I came here, to tell you my dreams, which cause me great anxiety.

Bruenhild answered: "Do not let this frighten you; you are here among your friends who all want to cheer you up.

I dreamed, Gudrun now began, that I went out of the chamber with several of them and we saw a mighty stag. It towered far above all other animals and its fur was of gold. We all wanted to catch the deer, but I alone reached it. This stag seemed to me better than all other things: then you shot the animal before my knees, and this was such a great pain to me that I could hardly bear it, and you gave me a young wolf in return, which splashed me with the blood of my brothers.

Then Brunhild said, "Now I will tell you how it will turn out for us. Siegfried will come to you, whom I have chosen as my husband. Grimhild, your mother, will give him magically mixed mead, and from this great strife will arise for us all. Siegfried will possess you, but you will quickly lose him. Then you will take King Etzel, my brother, but you will soon miss your brothers and you will kill Etzel.

Gudrun answered: "It is inordinate harm for us to know such things! - And she went away immediately and went home to her father Gibich. Soon after, Siegfried also set out with all the gold and parted from Heimer and Alswin as his friends. He rode Graue with all his army armor and the loads until he came to Gibich's hall, and there rode into the courtyard.

Then one of the king's men saw him and called out: I think here comes one of the gods! This man is adorned with gold, his stallion is much larger than other stallions; his armor is exceptionally beautiful and far exceeds that of other men, but most of all he himself stands out above all men.

Then King Gibich went out with his retinue, and saluted the man, and said, Who art thou that dost ride into the castle, which none yet dared to do, save by permission of my sons?

He answered: My name is Siegfried and I am the son of King Siegmund. Then King Gibich called out to him: "You are welcome here and take everything from us that you wish for.

Siegfried entered the hall and all were small beside him. - They all served him and he stood there in great esteem.

Grimhild soon realized how much Siegfried loved Brünhild and how often he mentioned her. She thought to herself that it would be a greater happiness if he were to settle down with them and take Gudrun, her and King Gibich's daughter. She also saw that no one could compare to him, she also saw how much she could rely on him. And he had excessive possessions, much more than anyone would know an example of.

But King Gibich was against him as against his sons and they esteemed him higher than themselves. One evening, while they were drinking, the queen got up, went before Siegfried and said: "We are happy to have you here and we want to give you all the best. Take this horn and drink!

He took it and drank it.

She continued: "King Gibich shall be your father and I your mother, Gunther and Hagen your brothers! And when you have all bound yourselves with oaths, you shall find no more like yourselves.

Siegfried took this well. But since this drink he no longer thought of Brunnhilden.

One day Grimhild approached King Gibich, wrapped her hands around his neck and said: "Here now has come the greatest comber that can be found from the world; in him we would have a strong support. Give him your daughter with abundant good and such realm as he desires, so it would please him here.

Gibich answered: "It is not very fair to offer his daughters. But this way is still more honorable to offer them to him than for others to woo them.

One evening Gudrun poured and Siegfried saw that she was a beautiful woman and in everything the most noble. Siegfried was now there for five half years and sat together with them in esteem and friendship. They consulted among themselves, and King Gibich said: "You have done us much good, Siegfried! You have greatly strengthened our dominion.

Gunther added: "And we will do everything to make you stay here for a long time: we offer you both dominion and our sister herself; no one else would receive her even if he asked for it!

Siegfried answered: "Thank you for your honor! I will gladly accept it. They now swore to each other blood brotherhood, as if they were brothers of one mother. Then a delicious wedding was celebrated, which lasted many days.

Siegfried drank the Brautlauf with Gudrun, and there were merrymaking and amusement of many kinds, and each new day was better than the next. Siegfried now also gave Gudrun Fafner's heart to eat and since then she was far more determined and also wiser. They begat a son and a daughter with each other; their names were Siegmund and Schwanhilde.

Once Grimhild came to her son Gunther and addressed him thus: Your reign is now in full bloom, except in the one circumstance that you are still wifeless. Woo Brünhild! This is the most respectable marriage for you, and Siegfried will join you in wooing her.

Gunther replied: "Certainly she is beautiful, and I am not averse to it. He then asked his father, his brothers and Siegfried, and they all encouraged him.

Botel, Brünhild's father, was more powerful as king than Gibich, although both were powerful. His son Etzel, Brünhild's brother, was a grim man, tall and black-haired, but still of good looks and a belligerent warrior.

The Gibich sons and Siegfried now prudently prepared themselves for the journey, then rode over hill and dale to King Botel and presented their advertisement. He accepted them, but said that Brünhild was so proud that she would only take the man she wanted. Now the friends rode to Braustal to Heimer, Bruenhild's brother-in-law, who greeted them kindly, and also presented their request to him.

Heimer explained, with her the choice would stand, whom she wanted to take, and said, her hall would be near: But this is to be considered, she only wants to give herself to the one who rides through the burning fire that is now placed around her hall.

They went to the hall and saw the fire burning around the castle with the golden roof. Gunther rode the Goth; he spurred the stallion against the fire, but it stumbled.

Siegfried asked: Why do you hesitate, Gunther?

He answered: The stallion does not want to go through the fire. - And he asked Siegfried to lend him his gray.

That is granted to you, said Siegfried.

Gunther now rode with Graue toward the fire, but the stallion would not go under him; he was therefore unable to ride through the fire.

Then Gunther and Siegfried exchanged their disguises, as Grimhild had taught them. So Siegfried now rode in Gunther's guise. He held his sword Gram in his hand and had golden spurs tied around his feet. Graue immediately took the fire, when he saw his

Lord and felt the spurs. Then there was a great roar, and the fire began to race more strongly: the earth shook and the blaze shot high into the sky. No one had dared to do such a thing before him, and there was such smoke as if he rode into the darkness: but then the flames died down, Siegfried jumped off the stallion and entered the hall, as it says in the song:

The fire surged, it swayed the earth,
Up to heaven the high blaze licked, But none
of the kings would dare To ride through the
embers, to set across, Till Siegfried gave his
spurs to his horror!
Then the flames sank, the fire went out
Before the praised prince and hero
In the flashing armor that Reigen created for him!

Siegfried entered a beautiful chamber. In it sat Brünhild. She asked who the man was.

He called himself Gunther Gibich's son. And you are agreed to be my wife with the word of your father Botel, your brother-in-law Heimer and your own promise, when I ride through this Waberlohe.

She said: I do not know exactly what I should answer to that.

Siegfried stood upright on the screed, supported himself on the sword pommel and spoke to Brünhild: "I will pay you great bridal treasure in gold and good precious things.

She answered, swaying on her seat like a swan on the wave, she held her sword in her hand, had the helmet on her head and was in the breast: Gunther, she said, do not speak such things to me, if you are not the most excellent of all men! For then you must kill all those who have wooed me before, if you dare to do so. I was in the battles and my weapons were dyed with men's blood and now I crave for it again!

But he said, "You have done many great deeds. But now remember this promise, that if this fire were ridden through, you would follow the man who did it.

Now she herself felt the landmark and the right answer of his speech, rose and received him well.

Now he stayed with her three nights, and they shared a camp; but he drew the sword Gram and laid it bare between them.

She asked what that meant.

He answered that it was up to him to make the bridal race with his wife or to suffer death. - Then he took back the ring Nothelfer, which he had once given her, and gave her another ring from Fafner's inheritance.

Then he rode back through the fire to his companions; he changed shape again with Gunther and they rode to Braustal and told Heimer how it had gone.

That same day Brünhild also went to Heimer and told him in confidence that a king had come to her: He rode through my Waberlohe and declared that he was coming to marry me and called himself Gunther. But I said that Siegfried alone could accomplish that, to whom I swore oaths on the mountain. And he is my first love!

Heimer said that it had to stay that way now.

The kings now went home to Gibich, but Brunhild to her father Botel.

Grimhild received her sons delightedly and thanked Siegfried for his escort.

Then the wedding was prepared and there came a great crowd of people.

Now Botel also came with Brünhild, his daughter, and with Etzel, his son, and this wedding lasted many days. When the feast came to an end, Siegfried remembered all his oaths with Brunhild, but he kept quiet. - Brunhild and Gunther, however, sat together joking and drinking good wine.

it happened one day that Brünhild and Gudrun went to the Rhine River to bathe. Then Brünhild waded further upstream, and Gudrun asked why she was doing this.

Brünhild answered that she would not tolerate the water running from Gudrun's hair on her head: "Why should I be more like you in this than in anything else? I was just thinking that my father is mightier than yours, that my husband did many a heroic deed and rode through the burning fire, but your husband was a servant of King Helferich!

Gudrun replied angrily: "You would be wiser to swear than to blaspheme my husband. This is the speech of all people, that no one like him has come into the world in any respect, and it is not your place to revile him, for he was your first bedfellow: he slew Fafner and also rode through the Waberlohe, and whom you thought was Gunther, he lay with you and took the Ring of Help from your hand. Here he is, can you recognize him?

Brünhild saw the ring and recognized it. Then she blanched as if she were dead. She went home and did not speak another word that evening.

When Siegfried came to Gudrun in bed, she asked: Why is Brünhild so unhappy?

Siegfried answered: I do not know exactly, but suspect me that we will soon learn more about it.

Gudrun continued: "Why is she not satisfied with her good fortune and happiness and the praise of all men, and yet she got the man she most wanted?

Siegfried asked: When was it when she said that, that she thought she had the noblest man or the one she wanted most? Gudrun replied: I will ask her tomorrow about it, whom she wanted most of all.

But Siegfried warned: I advise you not to do that, or you will regret it if you do.

The next morning, the two queens sat together. Brünhild was completely silent.

Then Gudrun said: Be cheerful, Brünhild, does our conversation annoy you? Or what stands in the way of your joy?

Bruenhild answered: Vain malice drives you to this question; you have a cruel heart!

Don't think like that, said Gudrun, and rather say it.

Brünhild went to meet her: Ask for that alone, who is the closest to you to know, as befits noble women! It is easy to be satisfied with good, because everything goes as you wish!

Gudrun said: It is still too early to boast about it. Or is that supposed to be a prediction? Why are you jealous of me? I did you no harm!

Brünhild: You shall repay that you have Siegfried, for I do not begrudge you his enjoyment, nor of the many gold.

Gudrun: I knew nothing of your marriage, and my father could well have chosen a marriage for me without you being affected by it.

Brünhild: We have never had secrets, and yet we had sworn oaths to each other. But you knew that you deceived me, and I will avenge that.

Gudrun: You are better married than you deserve, but your courage will end badly, and some will have to pay for it.

I would be satisfied, Brünhild answered, if you did not have a nobler husband.

Gudrun: You have an equally noble husband, and it remains uncertain who is a greater king, and you also have enough in goods and power.

Then Brünhild cried out: Siegfried slew Fafner and that is more than all Gunther's kingdom, as it is sung:

Siegfried alone felled Fafner, the worm,
Fürder will never forget that one,

As long as the world stands! - Not dared thy brother
To ride the gray through the raging embers!

Gudrun said: Only Grey did not want to enter the fire under him, but Gunther himself dared to ride; nobody should deny him the courage.

Brünhild passed over it: Let's not hide; I don't really trust your mother.

Gudrun: Do not revile her, for she is against you as against her daughter.

Brünhild: She created the cause of all evil that gnaws at us, she taught Siegfried the fierce potion, so that he forgot all about my name.

Gudrun: Many a twisted word you speak and this one is a big lie.

Brünhild: Enjoy you so Siegfrieds, as you have not deceived me. Your togetherness is unseemly, and be it unto you as I hope!

Gudrun: I want to enjoy better than you may wish, and no one else ever got from me before that I was too fond of him, not even once.

Brünhild: You speak evil, and what escapes you will repent you. But let us not resort to words of scorn.

Gudrun: First you threw scolding words at me! Now you pose as if you wanted to pacify, but your whole hatred is behind it.

Let's leave the useless talk, Brünhild ended the argument, long I kept silent about the harm that lives in my breast, - but I love your brother alone. Let us take up another conversation!

Gudrun cried: O, far your heart stands past it.

From this arose the great discord, that they had gone to the river, and Brunhild recognized the ring: from this arose their quarrel!

After this conversation, Brunhild went to bed, and the news came to King Gunther that Brunhild was ill. He sought her out

and asked what was wrong with her. But she answered nothing and lay there as if dead. Only when he penetrated her more eagerly did she ask: What did you do with the ring I gave you? - I had promised myself to the one who rode the stallion Graue with Fafner's heir and blasted across the Waber Lohe. Siegfried rode through the flames, for he did not lack courage, he slew the Lindwurm and the Reigen and the five kings of Hunding, but not you, Gunther, who now pale like a corpse; neither are you a king nor a hero! I swore a vow at home with my father Botel that I would love only one who was born the noblest, and that is Siegfried. Now, however, I am in breach of my oath that I am not his own, and therefore I must advise his death to you. I also have evil to reward Grim-Hild: no heartless and wicked wife was ever found!

Gunther whispered, so that no one heard: "You have spoken many a poisoned word, and you are a wicked woman when you revile the woman who is far above you, and she was not dissatisfied with her lot, as you are, for she murdered no one and lived with praise!

I have never had secrets, nor committed misdeeds like Grimhild, for different is my nature: and yet I would be inclined to kill you! - But worry not thyself of that! For you will never see me happy again in your hall, not drinking, not playing, not talking warmly, nor wearing beautiful clothes of gold, nor giving you advice. - She lamented it as her greatest pain that she did not have Siegfried for her own; she straightened up and beat her fabric so violently that it tore in pieces. Then she commanded the chamber doors to be opened, so that her lamentation might be heard far away. Then she raised a great lamentation and it was heard throughout the whole castle.

Gudrun asked her chambermaids why they were so unhappy and sad: And what about you? Why do you act like senseless people? What horror has appeared to you?

One of the women answered her, "This is an unlucky day; our house is full of misery!

Then Gudrun ordered her confidant: "Get up! We have slept long. Wake Brünhild, let's go to weaving and celebrate!

I do not, the girl answered, wake Brünhild or speak with her. Many days she drank neither mead nor wine, the gods' wrath has come upon her!

Then Gudrun went to Gunther and said, "Go to her and tell her that we are sorry for her misfortune.

Gunther replied. I am forbidden to get close to her and to concern myself with her cause.

Nevertheless, he went to her and sought a discussion with her in many ways, but received no answer. Then he spoke with Hagen and asked him to visit her. Hagen declared in advance that he did not want to visit her, but he went there and could not find out anything about her.

At last Siegfried was sought and asked to go to her. But he did not speak a word, and so it remained ordered until evening.

But the next day, when Siegfried returned from the hunt, he met Gudrun and said: "I had a presentiment that bad things must follow her grudge, for Brünhild wants to die!

Gudrun called out: My lord, she is in a strange state: she has now slept seven full days, and no one has dared to wake her. Siegfried said, "She is not asleep at all; she is plotting evil against us.

Then Gudrun lamented with tears: This is a great harm to me, to know your death: Go rather to her, visit her, and see how you calm her agitation; give her gold and soften her anger.

Siegfried went out and found the hall open. Thinking she was asleep, he drew back the curtains and called out: Wake up, Brünhild! The sun shines over the whole castle. Enough is sleep, cast off harm and embrace merriment!

Brünhild said, "What is the meaning of this audacity to seek me out? Was no one worse at the deception than you.

Siegfried asked back, "Why don't you talk to anyone? What is it that grieves you?

Brünhild answered: "I will tell you my anger!

Siegfried said: You are possessed, if you think that I am hostile to you. But he is your husband, whom you have chosen!

No, she cried, never Gunther rode through the flames to me, never he brought me for the morning gift from the Wahlstatt fallen. I wondered about the man who entered my hall, but I thought I recognized your eyes, but I could not distinguish it for sure before the mist that lay over my soul.

Siegfried replied: I am not a nobler man than the sons of Gibich are.

But Brünhild said: I have many bad things to reproach them with. Do not remind me of my pain! You, Siegfried, overcame the worm and rode through the fire, and for my sake! And the sons of King Gibich were not there!

Siegfried: But I was never your husband and you were never my wife, and a glorious king led you home.

Brünhild: I have never seen Gunther in such a way that my heart laughed at him, and I am angry with him, although I conceal it from others. It is astonishing, said Siegfried, not to love such a king. What grieves you most? It seems to me that his love is better to you than gold.

Brünhild: That is the most fearful thing in my harm, that I cannot bring it upon myself that a biting sword should redden in your blood.

Siegfried: Do not worry about that! Only shortly you will have to wait until a biting sword is in my heart. Nor canst thou wish for anything worse, for thou shalt not survive it: and few shall be our days henceforth.

Brünhild: Not little deceit gave you these words, but since you have cheated me of all delight, I no longer respect life.

Siegfried: Live and love King Gunther and me, and all my goods I will give you in return, so that you will not die!

Brünhild: You don't quite know my kind yet: you are above all men, but no woman has become more unfortunate to you than I! Siegfried: Other things are truer. I love you more than myself, even if I was subject to that deception, which now cannot be changed. But every time I came to my senses, it warmed me that you are not my wife. But I endured it as much as I could, because I lived with you in the king's hall, and was content that we lived together like that. It is also possible that it will come to pass as it is foretold to me, and I should not be afraid of that either.

Brünhild: Too long you hesitated to tell me that my pain touches you, but now I find no relief.

Siegfried: I would like us to get into bed and you to be my wife.

Brunhild: It is useless to speak such things; I do not want to have two kings in one hall, and I would rather give up my life than betray King Gunther. - Now she remembered how they found each other on the mountain and swore oaths: - But now all this is broken and I no longer want to live.

I did not remember your name, said Siegfried, and did not recognize you until you were given to Gunther, and that is my greatest pain!

But Bruenhild answered: "And I swore an oath to be suitable for the man who rode through the Waberlohe, and I will keep this oath or die!

Rather than that you die, I will take you but leave Grudrun, said Siegfried, and so his sides swelled with pain that the armor rings went to pieces.

But Brünhild decided: "I don't want you and I don't want anyone else! Then Siegfried went away, as it says in the Siegfriedslied:

Out strode Siegfried, away went from the
conversation, The grateful friend and he bowed his
head, W i t h pain the rings of the sides of the
steel shirt burst, The belligerent man.

When Siegfried returned to the hall, Gunther asked him if he now knew what her grief was and if she had her speech back.

Siegfried explained that she could talk again.

Then Gunther went in to her and asked what her misfortune was and whether there was not some repentance or remedy for it.

But she answered: I do not want to live any longer, for Siegfried has deceived me and no less you, when you let him get into my bed. But I do not want to have two men in one hall, and therefore Siegfried must be put to death, or you, or I, for now he has told everything to Gudrunen and she reproaches me.

Now Brünhild went out and sat down under the wall of the woman's house and raised a great lament, complaining that everything was suffering, both land and power, because she did not have Siegfried.

Once again Gunther approached her. But she called out: You shall lose everything, the kingdom and my goods, your life and me. I will go home to my relatives and sit there in mourning if you do not kill Siegfried and his son. Never raise the young wolf!

Gunther was deeply grieved by this and did not think what would be better for him to do: yet he was bound to Siegfried by oath. His thoughts wavered to and fro, but it seemed to him the greatest shame if his wife were to leave him. Then he said to his heart: Brünhild is the dearest of all to me, the best of all women, and I would rather give up my life than renounce her love! - Then he called his bru-

Hagen came and said: "I am in great perplexity! - He told him that he wanted to kill Siegfried and told how Siegfried had deceived his trust: - then we will rule the gold and the whole dominion.

Hagen answered: It is unseemly to break our oath with discord; also we have a great support in him. No one is equal to us, if this Heunian king lives with us. And such a brother-in-law we shall never receive again. Consider also how good it would be if we once had sons-in-law from him. But I see well how this has come about: Brünhild has awakened, and now her counsel brings us shame and harm.

But Gunther replied: And yet it must be done, and I see counsel: let us provoke Guntwurm, our stepbrother; he is young, and we- nig understands, and boisterous of all oaths.

Hagen said: "This advice seems to me to be ill-conceived, and if it comes to that, we will receive retribution for having betrayed such a man.

Gunther, however, decided that Siegfried must die: - or else I will die! And he now told Brünhild to get up and be cheerful. She got up, but said that Gunther would not get into bed with her until all this had been accomplished.

Now the brothers consulted each other. Gunther thought that this would be a valid reason for his death, that he had taken Brunhilden's magdtum: - and let us provoke Guntwurm to do the deed! The younger brother lacks sense.

They summoned Guntworm and offered him gold and great dominion if he would take this upon himself. Then they caught a snake and took wolf meat, boiled both and gave it to him to eat, as the skald sings:

One roasted wolf meat, the other the snake and
gave both to the gunworm to taste,

They were no sooner able to lay their hands on the clever hero, lusting after the deed of murder.

By this food and Grimhilden's coaxing and with all together he became so wild and greedy that he promised to do this work, and they promised him great honor there.

of. Siegfried had no suspicion of such treachery, for he did not know himself guilty of such malice against himself.

Guntwurm now approached Siegfried towards morning, when he was already resting in his bed. But when Siegfried looked at him, Guntwurm did not dare to carry out the attack and disappeared again. So he did for the second time, but Siegfried's eyes were so penetrating that hardly anyone dared to look into them. When he came for the third time, Siegfried had fallen asleep again.

Now Guntwurm drew the sword and pierced Siegfried with it, so that the point stood in the down pillow under him.

Siegfried awoke from the wound, but Guntwurm fled to the door. Then Siegfried seized the sword Gram, threw it behind him and hit him in the back in such a way that it cut Guntwurm in the middle of the body: his lower part fell forward, but his head and hands fell back into the chamber. Gudrun had fallen asleep in Siegfried's arms; she awoke abruptly and with inexpressible grief when she swam in his blood. So she wailed with weeping and wailing that Siegfried rose up in the pillows and spoke to her: Weep not, said he, yet thy father and thy mother live, but a too young son have I, who cannot keep himself from his enemies. And yet they have taken bad care of their advantage: not again will they get such a brother-in-law nor a sister's son, like Siegmund - if he managed to grow up - who would ride along with them in the army. Now has come to pass what had long been prophesied, and what we had hidden from ourselves. But no one is able to avoid his fate. But Brünhild is to blame for all of this, who

loved me more than anyone else; but this I can swear, I never deceived Gunther, I spared our oaths, and I was never too intimate a friend of his wife. But if I had foreseen this and stood on my feet with my weapons, many would still lose their lives and the two would all be slain before I fell, and it would be harder for them to slay me than the largest bison or wild boar.

The king gave his life and Gudrun struggled to breathe. Then Brünhild laughed when she heard her sigh.

But Gunther was angry with her: "That is not why you are laughing now, because you would be happy from the bottom of your heart. You are changing color! You are the great ominous one. I suspect that you too are doomed to die. This is what you deserve: to see us slay Etzel, your brother, before your eyes, and you would have to stand over him, as we now have to sit over our brother-in-law.

But she answered: "No one denies that the murder is now enough, but King Etzel does not care about your threat and your anger and he will always live longer than you and be able to do more.

Hagen spoke. Now it has come so as Brünhild prophesied. But we can atone for this atrocity by nothing.

But Gudrun lamented: "My brothers have slain my husband! Now you will ride in the army as the first, but when it comes to the battle, you will find that Siegfried was your luck and your strength! And if he had sons like him, many, you would still be strong in his descendants.

But no one could understand why Brünhild had laughingly demanded what she now lamented with weeping; this is how she spoke:

The

I dreamed, Gunther, that I had a cold bed and you were riding into the hands of your enemies. Thus it will bring ruin to your whole family, for you are in breach of oath! How little thought

test you that you mixed your blood, Siegfried and you, when you betrayed him and everything you repaid him for what he did well to you and how he let you take precedence. But how he proved himself when he came to me. How faithfully he kept his oaths, for he put between us the sharp-edged sword hardened in poison. But you were already guilty against him and me when I was still sitting at home and had everything I wanted, and did not think that I would become one of you when you three kings rode to court. - But you were not like him. Then I promised myself to him, the son of King Siegmund, and to no other! Therefore you will not lack anything, even if I die.

Then Gunther rose and put his hands around his wife's neck, begging her to stay alive and to take good for penance. And all the others warned her to die. But she pushed away everyone who came to her and said that nothing would be of use to stop her from what she was about to do.

Now Gunther reached for Hagen and asked him for advice, asked him to go and try whether he could soften her mind, also said that now it was most necessary to appease her until some time had passed. Hagen answered: "Do not prevent her from dying, for she has never been a salvation to us or to any man since she came here.

Brünhild now commanded to bring all her gold and told her maids to come, who wanted to receive gifts. Then she drew a sword and thrust it into her chest under her arm, leaned back against the pillows and said: "Take from the gold w h o e v e r wants it! - All were silent. - So take the gold and use it well!

Then she turned to Gunther: "Now I ask you, Gunther, the last request. Let a great funeral pyre be piled on a wide field, for all of us, Siegfried and me, and for those who were slain today with him. Spread blankets over it red with men's blood,

Then let this German king burn at his right hand, and at his other hand my men, two at the head, two at the feet, and two hawks, so that everything is evenly distributed. And between us lay our drawn sword, as it was then, when we mounted one bed and were like man and woman by name. Not on his heel then falls the gate of the hall of the gods, he departs with such a retinue, for our journey home will not be poor, for he is followed by five maids and eight servants, whom the father gave me, and those who are still burning, who were slain with Siegfried. I would speak more, were I not sore; the voice fades, the wounds swell, only truth I said!

Now Siegfried's body was buried according to the old custom and a large funeral pyre was erected. It was ignited and the corpse of Siegfried, the dragon slayer, was placed on top, along with his three-winter-old son, whom Brünhild had had killed, and Guntwurm. When the fire burst brightly into flames, Brünhild also ascended and persuaded her chambermaids to take only the gold that she wanted to give them.

Then she died and burned with Siegfried: thus ended both their lives. Everyone who hears this tale must say that there was no man on earth like Siegfried, and no man *w i l l e v e r* be reborn like him in all things, and his name will never cease to be heard in the German tongue, nor in the North Lands, as long as the world exists.

Now it is told that Gudrun sat one day in her chamber and spoke to herself. My life was better when I still had Siegfried: Thus he stood out before all men, like gold before iron, like the leek from the grass, like the stag before other animals, until my brothers begrudged me such a man, who was first of all men. They could not sleep peacefully until they had killed him. The gray cried out loudly when he knew his master was wounded.

I spoke to him as to a man, but he bowed his head to the ground: he knew that Siegfried had fallen.

Gudrun then escaped into the forest; she heard wolves' cries all around her, but it seemed easy to her to die. She wandered until she came to the hall of King Half, Siegfried's stepfather, and stayed there with Torah, King Hakon's daughter of Denmark, seven half-years, and was well kept there.

Torah put a weaving frame on her, and Gudrun worked many a heroic deed and beautiful battle games in it, as was customary in those days: swords and broomsticks and all the armor of war, Siegmund's ships as they strode from the land, and embroidered as they struck victory vultures and Siegar southward on foothills; such was her joy, and she brooded less over her suffering.

Grimhild learned where Gudrun had stayed, summoned her sons to a parley and asked them how they now wanted to atone for Gudrun's son and husband, saying that they owed it to her.

Gunther replied that he was willing to offer her gold and thus atone for her suffering.

The Gibiche now sent for their friends and prepared their horses, helmets, shields, swords and breastplates and all other army equipment. This journey to Gudrun was prepared in the most splendid way and no self-respecting rider sat at home. Their horses were armored and every rider had a golden helmet or at least a mirror-like one.

Grimhild also went on the journey, because she said that the project would only succeed completely if she herself did not stay at home.

They had with them a total of five hundred men, including distinguished men such as Waldemar of Denmark, Egmond and Jarlsleib. They reached the hall of King Half and there they met Lombards, Franks and Saxons, who walked along in full army armor and had thrown on red fur coats, as it says in the song:

In short armor, the helmets inverted
 Over reddish blond mop of hair, and in red skirts.

Gunther and Hagen now wanted to offer precious gifts to Gudrun, her sister, and spoke kindly to her, but she trusted none of them. Then Grimhild, the mother, taught her a deceptive-magical drink, and as soon as she had taken it, she remembered no more guilt. In this potion was mixed the power of the earth, the ice-cold sea and blood for atonement. But in the horn were carved runes of all kinds and reddened with blood, as it says in the song.

In the horn was mixed with the power of the
 earth The icy sea and the southern sun beam;
 Much bitterness was in the brew also together,
 Gesäme and herbs and Eckern, burned, From
 the hearth the ashes, Gekröse from the
 sacrifice,
 To appease the pain: Liver from the pig.

Now when they had agreed in their will, there was great joy. Grimhild embraced Gudrun and spoke to her. Be it well with thee, daughter! Behold, I give thee gold and jewels of all kinds; take them from thy father's inheritance, precious rings, and carpets woven by Heunian maidens, which are the most beautiful. With these be thy husband atoned for thee. But now you shall marry yourself to King Etzel, Brunhilden's brother, the mighty man, then you may rule and enjoy his wealth; do not leave your blood relatives for the sake of a man, but rather do what we ask. But Gudrun answered. I will never take King Etzel, and it is not advisable to multiply our two generations. Grimhild penetrated them: Remember now no more the Haders and behave as if Siegfried and Siegmund, your son, were still alive, if you have sons with Etzel.

Gudrun: I can never forget him, who was the best of all men!

Grimhild: Etzel makes himself best to you, no other you can take.

Gudrun: O, do not offer me this king as a husband, from whom vain mischief must arise for our family; he will only bring evil upon your sons for Brünhild's sake, and it will be terribly smelled on him!

Grimhild took these ideas badly because of her sons and said: "Do as we ask and you shall have great honor and our love and the two farms that are called Weinberg and Walburg. - And her words weighed so heavily that it could not be otherwise.

Gudrun answered: "So it must come to pass, although to my displeasure, and all this will prosper less to our joy than to our sorrow.

Soon after that, when Etzel's legation had come, the men got on horseback, the women were lifted into the chariots, and so they went seven days by land, and others seven days by ship, and the third seven days again by land, until they came to King Etzel's high hall. There were many people going against Gudrun.

A splendid banquet was prepared, as before it had been exchanged between Etzel and the Gibiches, and everything proceeded with honors and great decorum.

At this banquet Etzel drank the Brautlauf with Gudrun, but her heart was never able to laugh at him and their life together became less than friendly.

Etzel and Gudrun had two sons together.

It is further said that King Etzel awoke from sleep one night long afterwards and spoke to Gudrun. I just dreamed that you pierced me with the sword.

Gudrun interpreted the dream and said, that means fire, if you dream of iron! - and the delusion that you think yourself higher than all!

Etzel continued: I was still dreaming that two cane stalks had grown here and I did not want to cut them at all, when they were pulled out with the root and reddened in blood, carried to the tables and offered to me to eat.

I also dreamed that two hawks flew from my hand, but remained without prey and went to Hel. Then I thought I saw their hearts mixed with honey and I felt as if I were eating them. Again I felt as if two beautiful puppies lay at my feet and howled loudly, and I ate their corpses against my will.

Gudrun spoke. Your dreams are not good, and it will come to pass after that: your sons are dead, and many a heavy thing will come to our hands yet.

I still dreamed that, Etzel concluded, I was lying in bed and my death had been decided.

But this also passed and their togetherness remained loveless. King Etzel was a powerful king, violent, but clever and had many people. He often thought where all the gold Siegfried had had gone, and that only Gunther and Hagen knew about it. He said to himself that the brothers possessed more riches than anyone could have measured up to them. So he consulted with his captains how he should proceed to get the gold, and in the end he decided to send an embassy to Gudrun's brothers to ask them to a banquet and to honor them in some way. The leader of these people was called Schwing. The queen heard about the secret arrangements and immediately suspected that it was a plot against her brothers. She carved runes on a staff, took a gold ring, wrapped it with wolf's hair and gave both into the hands of Schwing.

The messengers set out at Etzel's command and when they came ashore, Schwing looked at the runes and changed them as if Gudrun was encouraging the brothers to visit Etzel with the runes. Soon they arrived at the hall of Gunther. They were well received and great fires were kindled before them. There they happily drank the best mead.

Now Schwing rose and reported: "King Etzel sent me to you! He wishes you to visit him with great honors and to receive great honors from him; also helmets and shields, swords and breasts, gold and good clothes, armies and horses and great fiefs, and to you, he says, he would most gladly grant his kingdom and dominion.

Then Gunther shook his head and said to Hagen: "What shall we think of this offer? Etzel offers us great dominion, but I know of no kings as rich as we, for we have all the gold that lay on the Niederheide, and we have great treasuries full of treasures, the best weapons and all kinds of armor: I know of the best stallion, the sharpest sword and the best gold!

Hagen answered: I wonder at his message, for he has never done this before, and it will be unsearchable to travel to him. I also wondered when I saw the gifts that Etzel sent us, that I found a wolf's hair tied around a gold ring, and it may be that Gudrun thinks that Etzel has a wolf's mind against us, and she does not want us to go.

Finally Schwing showed the runes, which he said were sent by Gudrun. Now the rest of the people went to sleep. Gunther and Hagen, however, continued to drink with some of the men. Then Hagen's wife Kostbare came up and looked at the runes; she was the loveliest woman; Lustbare, Gunther's wife, was also present, an important woman. Both poured and the kings were soon very drunk.

Schwing saw this and said: "It cannot be denied that King Etzel has become very ponderous and too old to preserve his kingdom; but his sons are still young and capable of nothing. Now he would like to give you the power over his kingdom, as long as they are still young; but to you he grants the most to never taste it.

Now both were true, on the one hand that Gunther was very drunk and was offered a great kingdom, on the other hand that he could not fight against his fate: in short, he promised the journey and told Hagen, his brother.

He answered, "Your promise must now stand, and I will follow you; but I am reluctant to go on this journey.

When all the men had drunk as they pleased and gone to sleep, Kostbare began to look at the runes. She looked at the staffs and found that something else was carved on them than was initially written underneath, that the runes were forged. But her cleverness still managed to distinguish the runes. Then she went to bed with her husband. But when she awoke in the morning, she said to Hagen: "From home you want? But it is unseemly; you had better go another time! You do not understand runes very well, if you think that this time Gudrun, your sister, has invited you. I read the runes and I am surprised that such a clever woman would have cut the runes in such a confused way. But under it was first written, as if your death depended on it. And so it is: either she was missing a runic sign or others faked it. And now you shall hear my dreams. - I dreamt it as if a torrent came in here and tore down all the posts in the hall.

But he answered: You women are often full of evil suspicions, but it is not my way to show suspicion against a man, because he would give reason for it: Etzel will probably take us in.

She spoke: You will know: Friendship will not follow this invitation.

Further, I dreamed that another water rushed in here and roared terribly. It tore down all the benches and broke the feet of you two brothers: - That must mean something!

Hagen answered: "There will be fields waving where you think there is water; when we walk over fields, large awns often pierce our legs.

And I dreamed, she said, that your sheets were burning and the flames were blazing in the hall.

He answered: "I know what that is. My clothes are lying there carelessly; they will burn at the fire where you thought the sheet was.

It seemed to me that a bear was coming in, she continued, and tore down the king's high seat and shook his paws in such a way that we were all terrified. All at once he had us all in his mouth, so that we could not do anything, and a great fear arose.

He answered: There will be a great storm coming, which appeared to you as a polar bear.

An eagle, she ended, flew in and down the hall and splashed me and all of us with blood, and I felt as if it were Etzel's ghost. That will mean bad things!

He answered, Often is slaughtered, and we smite mighty oxen for our joy: oxen it means when we dream of eagles. - Etzel's mind is faithful against us.

With that, they broke off the conversation.

Now it is to be said of Gunther that there was talk of the same when they awoke, and Lustbare, his wife, recounted her many dreams, all of which seemed to her to point to betrayal. But Gunther pointed them all to the opposite.

This was the one, Lustbare began, that I dreamed a bloody sword was carried into the hall and you were pierced by the sword, and wolves howled at both ends of the sword.

But he said. Small dogs are the ones who always want to bite; often blood-stained weapons mean dog yelps!

She said: Then it seemed to me that women came in here; they were horrible, and yet they chose you as a husband; it may be that they were your guardian spirits.

He replied: "It is difficult to guess: no one escapes his fate, and it is not unlikely that we will not live long.

That very morning Gunther and Hagen jumped up and wanted to travel, but the women advised them against it.

Gunther called up his tavern and said: "Get up, Labmann, give us to drink from large jugs of good wine, for it may be that this is our last feast: now the old wolf will come to our gold when we die, and also the bear will not fail to bite into it with his fighting teeth.

The women and all the servants escorted them out, weeping. But Hagen's youngest son said, "Farewell and to the good hour!

The greater part of the men stayed behind, but Zoller and Schneewart, the sons of Hagen, and a mighty company named Seehund, a brother Kostbares, went with them.

The women and the court servants followed the kings to the ships and recanted the journey, but it was of no use.

Then spoke Lustbare: Swing, said se, it is probable that great mischief arises from your coming and unusual things happen on this trip.

He answered: I swear that I am not lying! A high gallows and all the fiends will take me if I lie a word! - And he spared little with such words.

Precious one said: So go well and to the good hour! Hagen shouted back: Be cheerful, as it will be with us! And so they parted, as their fate would have it.

In anger, they rowed so violently and with such force that half of the keel came loose from the ship. They threw themselves backwards into the oars with such a strong jerk that the pegs and cleats broke, and when they came ashore, they did not moor their ship, but let it drift.

They rode for a long time through a dark forest. Then all at once they saw King Etzel's castle and heard a great roar and the noise of weapons. Now they also saw a lot of men and large armaments everywhere, at which they were active; also the castle gates were occupied with warriors and when they arrived before it, there they were locked. But Hagen opened the gate and they rode in.

Then Schwing said to Hagen: "It would have been better if you had not done that! - Now wait here a while, while I look for a gallows tree for you: With kindness I invited you to come here, but Falsch stacks behind it. You have to wait only a short time until you are untied!

Hagen answered: "We will not give way to you, and little, I say, will we bend down where men are to fight. It is not good for you to frighten us, and it shall go badly with you!

With that, they pushed him down and beat him to death with their battle axes.

They rode forward to the king's hall, where King Etzel had already gathered his retinue for battle, and his ranks swung in such a way that a guarded space remained between Etzel and the brothers.

Be welcome to us, cried Etzel. Hand over to me the much gold that comes to us, the hoard that Siegfried possessed and which now belongs to Gudrun. Gunther answered: Never shall you receive the hoard! And fit men you shall meet first, before we leave our lives, if you offer us strife. It may be that you have lavishly prepared this feast for vultures and wolves in the manner of a great man!

For a long time, said Etzel, I had it in mind to go to your life in order to rule over the gold myself and thus to make you envious of the gold.

You have murdered your noble brother-in-law. Now I will avenge him!

Hagen answered: It is a bad thing for you that you have been brooding over this advice for a long time, and yet you are not equipped for anything. -

Already the quarrel turned into a wild fight with throwing shots. The news came immediately before Gudrun. When she heard it, she was deeply saddened, threw off her coat and hurried out.

She wished them good luck, kissed her brothers and showed them her love. And it was to be her last greeting to them.

She spoke: I thought to have set prevention that you do not come, but nobody escapes his fate. Can it still be pious to try reconciliation? -

But all brusquely denied. -

When she saw how painfully her brothers were being treated, she thought only of hard necessity, put on a suit of armor, took a sword and fought with her brothers. Thus she proceeded like the boldest warrior. In this all agreed that hardly ever better defense was seen. There were many a man's fall, but the battle was carried on and lasted long past noon.

Gunther and Hagen advanced into the ranks of Etzel, and it is said that the whole field flowed in blood; Hagen's sons also fought bravely.

Etzel shouted: We had a great and stately band, mighty fighters, but now many of us have already fallen: so we have evil to reward you! You have slain nineteen of my men, and eleven are left. - Then there was silence in the battle, and Etzel continued: "We were four brothers, and I alone am still alive. I came into a mighty brotherhood with you, and I thought it to my advantage. I had a wife who was beautiful and wise, generous and high-minded, but her wisdom was of no use to me because we were seldom in agreement. Now you have heard many of my

and deprived me of Siegfried's land and estate. But that you have betrayed Brünhild, my sister, is what hurts me the most.

Hagen answered: How can you claim such! You broke the peace first, and that was not royal! But it seems ridiculous to me when you list your pains here. And I will thank the gods that you are now in a bad way.

Again King Etzel spurred his men to make a fierce attack. They fought with fierceness, but the Gibiche drove them back so powerfully that King Etzel had to bend down into the hall. There they continued to fight a fierce battle with much manslaughter, but it ended in such a way that all the retinue of the brothers fell, and at last only they were still standing upright.

Etzel's men now attacked King Gunther in particular and he was captured by the superior force and put in fetters. At last only Hagen fought with great bravery and manliness, felled some of Etzel's best men, and some he pushed into the fire that was kindled in the hall. All agreed that it would be difficult to see such a man again. In the end, he was also overcome and bound by the crowd.

King Etzel said, "This was a great thing, as many a man has gone by his hand. - Then he asked King Gunther if he would give up the gold if he wanted to keep his life.

He answered: First I want to see the heart of my brother Hagen bloody.

Then Etzel went to Hagen and commanded: Now cut out his heart, and that shall be his death.

Hagen answered: "Do, Etzel, as you please; I will happily await what you can accomplish. You will learn that my heart is not fearful. Many a hard thing have I

I endured before and gladly showed manliness when I was still unwounded; but now I am severely wounded and you alone must decide my fate.

A man of King Etzel spoke: I see better counsel: let us rather seize Schwatzmann, the servant, the mindless wretch, and spare Hagen's heart. However long he lived, he always remained miserable. When the servant heard this, he cried out loudly and ran to where he thought he could hide, complaining that he had to suffer from their discord and pay for everything, lamenting that it would be an unlucky day if he were to die from his good work as a pig keeper. But they seized him and drew the knife over him. He screamed loudly even before he felt the point.

But Hagen said then what few would do if they were in dire need; he wanted to help the servant to live and declared that he could not listen to his shouting and thought it would be easier for him to pass this game himself.

However, they cut out the servant's heart and brought it before King Gunther.

But he cried out: I see the heart here of Chatterer the Stupid, unlike the heart of Hagen the Bold. For it trembles too much now that you bring it on the dish, how much more than he carried it in his breast. Now, at Etzel's behest, they went to Hagen and cut out his heart. But so great was his strength that he laughed while he suffered this torment. All admired his sinfulness and the memory of it has remained ever since.

They showed Gunther the heart of Hagen, and he said: "Now I have the heart of Hagen the Bold, unlike the heart of the Stupid, which trembles very little, but trembled even less when he carried it in his chest. - But this is how you, Etzel, will let your life go,

as we leave it now. Now I alone know where the hoard of gold lies, and even Hagen can no longer say. My mind was still uncertain when the two of us were still alive, but now I alone have to decide. The Rhine shall now rule the gold, before the Huns carry it on their hands.

Etzel commanded: "Take away the bound one! - And so it was done. Then Gudrun called men to be witnesses and confronted Etzel, saying, "So be it to you, evil and afterward, as you have kept your word against me and my brothers.

King Gunther was thrown into a snake pit with his hands bound. In it were many vipers; Gudrun had a harp handed to him and he showed his art, struck the sides with his toes and played so beautifully and mightily that few thought they had ever heard it better struck with the hands. He played this artful game for a long time, until all the vipers fell asleep. Only one viper, large and hideous, crawled up to him and dug in with its teeth until it struck his heart. Only then did Gunther give up his life with great heroism.

King Etzel now thought to have won a great victory and spoke to Gudrun as if to mock her and as if he wanted to brag about it:

Gudrun, he said, you have now lost your brothers, but you yourself are to blame.

She answered: It pleases you well to announce this murder to me, but it can also be that you regret it, you still find out what follows from it. The inheritance will remain with me the longest: not to forget the Grimm. You shall not be well as long as I live!

He said, "We had better be reconciled, and I will atone for your brothers with gold and precious jewels according to your wishes.

She answered: "For a long time I had not been comfortable in my dealings, but it could still be done, because my brothers were still alive. And you will never atone for my brothers in such a way that I will be too

peace. But often we women are crushed by your violence. Now all my relatives are dead and you alone can rule over me. So I have to accept things. We will have a great banquet prepared: I will hold the funeral banquet for my brothers and you for your relatives.

Thus she presented herself kindly in words, in truth she remained the same; but he was easily persuaded and trusted her because she let herself go in her speeches.

Gudrun celebrated the feast with her brothers and Etzel with his relatives, and the feast was a loud and tumultuous affair. She thought about her suffering there and pondered how she could do King Etzel some great dishonor. And toward evening she seized her two sons, whom she had with King Etzel, as they played around the high seat pillars, and led them away. The boys were surprised and asked what they should do.

But she said: O, do not ask about it! Now both of you must die. They replied: "You can do with your children as you wish; no one can prevent you from doing so, but it is a disgrace for you to do so. She then cut their necks.

But King Etzel later inquired where his sons were.

Gudrun answered: Now I will tell you and your heart will not rejoice. You aroused such great harm in me when you slew my brothers, and now you shall hear what I say to you: You have lost your sons! Their brains are used here as table cups, and you yourself drank their blood from them mixed with wine!

Then I took their hearts and roasted them on a spit, but you ate them!

King Etzel said, "You are cruel to murder your children and to give me their flesh to eat, and your evil deeds will soon follow.

Gudrun answered: My will would be to offer you even greater disgrace, for not bad enough can be experienced with such a king as you.

The king said: You have done worse than men ever know an example. Equally great is your foolishness in such hard-heartedness. This is what you deserve, to be burned at the stake, but before that to be stoned to death. So you would have that, where it drives you.

She answered: "Tell it to yourself. I, however, will release a different death.

So they exchanged many more words of anger.

The king had drunk and went to sleep toward evening. When he had fallen asleep, Gudrun came in to him. She took a sword and plunged it into King Etzel's chest. He woke up from the wound and said: "Here there is no need for a bandage and no more support.

Who committed this atrocity?

Gudrun answered: I did it!

Etzel said. It was not proper for you to do this, even if there was some reason for it; but you were married to me and on your own counsel. I gave thee as a bridegroom's treasure thirty excellent retainers and noble maidens and many a servant, but thou wouldst not be content if thou didst not rule over all the lands which Botel my father had.

Gudrun answered: You have spoken many wrongs, but I do not respect them. I was indeed unapproachable in my nature, but you made it even worse. Often there was a great quarrel at your court, friends and relatives fought each other, and one was hostile to the other. My life was better when I was still with Siegfried. Then I lost him. But that was still a small one, to bear a widow's name. I was even more honored that I came to you, and yet I had had the mightiest king before.

You, however, never came out of the battle in such a way that you would not have drawn the short straw.

He said, "That is untrue. But with such reproaches we do not improve anything in our lot, which we both have shortened. Now act on me as we should, and have my body buried with honor.

She said to him: "I will do that and give you a worthy grave in a mighty stone chest; I will lay you in beautiful sheets and take care of everything that is needed.

He then died; and she did as she had promised.

Then, however, she had fire thrown into the hall and when the court people awoke from this with terror, the men did not want to endure death in the flames, killed themselves fighting and thus found death. Thus ended the life of King Etzel and his entire entourage.

The Wälsungen and the Gibiche were, according to the speech of the people, the most high-mannered and powerful people and so it is said in all the old songs.

Thus the events came to a standstill and the discord ceased. Gudrun now also no longer wanted to live after this act. But her last day should not have come yet.

She hurried to the sea, took stones in her bosom, jumped into the water and wanted to die. Then high waves lifted her away and with their force she was carried along the coast until she reached the land of King Jonak. He was a mighty king over many people and took Gudrun as his wife. He had a son with her named Erp, but Hamedich and Sarlo were sons of Jonak by another mother.

Here also Schwanhild grew up, the daughter which Gudrun had from Siegfried, as is said before.

She was the most beautiful of all women and, like her father, had such radiant eyes that only a few dared to look under her brows. She surpassed all women in beauty as much as the sun surpasses the other heavenly bodies.

Ermanrich was called a mighty king in those days. He called his son Weihrand to a meeting and said to him: "You are to ride an embassy for me to King Jonak and with you my advisor Sibich.

There grows up Swanhild, the daughter of Siegfried, the dragon slayer, and I know her the most beautiful maiden under the world sun. I wanted her most of all and you shall ask her for my hand.

Weihrand said: "It is my duty, Lord, to ride your embassy.

Then the king had the journey equipped in a stately manner.

They rode until they came to King Jonak. They saw Swanhild and her beauty seemed to them to be excessive. Weihrand came before the king and said: "King Ermanrich, my father wants to offer you his sisterhood; he has heard of Schwanhild and wants to choose her as his wife. It is not very likely that she could be given to a more respected man than he is.

King Jonak answered: That would be a worthy marriage: King Ermanrich is very famous.

Only Gudrun objected: "Luck is rolling, it is not to be trusted. Let it not break her!

But with the king's approval and everything else that spoke in favor of it, this marriage was decided, and Schwanhild soon sailed to King Ermanrich by ship with a handsome escort. She sat on the back deck with the king's son.

Then Sibich spoke to Weihrand: "It would be more truthful if you had such a pleasing wife and not such an old man.

This pleased him in his heart and he spoke to Schwanhild with kindness and each to the other.

So they came home and to King Ermanrich.

Then said Sibich unto him, It behooveth thee, Lord, to know what is afoot, though it be hard to reveal it; but this is

His deception that your son has enjoyed the full favor of Schwanhilden and she is his mistress. - Do not let such things go unpunished. Sibich had already given the king many a wrong advice, even if this one was the worst. The king usually followed his bad advice and commanded - he could not **restrain** himself from anger - that his son should be seized and tied to the gallows. When Weihrand was led to the gallows, he had a hawk given to him and plucked out all his feathers. Then he said that the falcon should be shown to his father. When King Ermanrich saw the bald hawk, he said, "I can see from this that I appear to him as stripped of all honor as this hawk is stripped of its feathers. - And he commanded to take it down from the gallows. But Sibich had eagerly pursued the matter and Weihrand was already dead. Yes, Sibich provoked the king even more: "You must be angry with no **one more** than with Schwanhilden. Let her also die with dishonor.

The king replied, "I will take your advice.

Thereupon Swanhild was laid bound under the castle gate and they blasted towards her with steeds. But when she opened her eyes, the horses did not dare to tread on her. Sibich saw this and ordered a sack to be pulled over her head. So it happened and only then she gave up her life. Gudrun heard of the end of Swanhilde's life and she reviled her sons and said: "How can you sit here so calmly and exchange jokes, when Ermanrich killed your sister and had her shamefully trampled under the hooves of a steed? You do not have the kind of mind like Gunther and Hagen, who would avenge their blood relatives!

Hamedich answered: "You praised Gunther and Hagen little when they slew Siegfried and you turned red from his blood. Your brotherly revenge became far too terrible when you killed your sons, for we could better slay King Ermanrich together with them. But we do not want to endure his taunts any longer, so much are we irritated.

Then Gudrun walked laughing and gave them to drink from big goblets. Then she chose for them strong and firm breasts and other army equipment.

But parting Hamedich spoke: Here we will part for the last time, and you will soon hear news of us, and then you can also hold ours with Schwanhilden's death mark! With that they went their way.

But Gudrun entered her chamber filled with grief and said to herself: "I was married to three men; first to Siegfried the dragon slayer and he was betrayed: that was the greatest sorrow for me! Then I was given to Etzeln, but my heart was so angry with him that I killed our children in anger. Then I threw myself into the sea, but it carried me back to land on the waves, and there I became King Jonak's wife. At last I gave Swanhilden away out of the country with great good, and that is the most painful pain for me after Siegfried's death, that she was trampled under Roseshufen, and the bitterest for me was that Gunther was thrown into the pit of serpents, but the hardest was that Hagen's heart was cut out of his living body. It would be best if Siegfried would come to meet me from Valhalla and take me with him, for there is no son or daughter left to comfort me! Do you remember, Siegfried, what we talked about when we climbed into bed, that you once wanted to come from Hel and take me home!

This is how Gudrun's lawsuit ended.

Now it is to be reported of Hamedich and Sarlo that Gudrun had so prepared their armor and weapons that no iron penetrated. She had also commanded them not to harm stones and other dangerous things that could damage them, and that they had to fence in silence, and told them that Hamedich and Sarlo should cut off his hands and feet, but Erp the head, and it would be their undoing if they did not do so.

When they had been walking for a while, they came across Erp from their stepbrothers, who had already moved out before them, and asked what the peck was actually trying to help them with.

He answered: As the hand helps the foot or the foot helps the foot. This did not seem to them to be anything that the hand helps the foot or the foot helps the foot.

Erp swayed on his horse's back and said, "It's too bad to show stupid people the way.

Then they called him the son of a Kebsen, and since they were very angry that his mother had sent them away with words of anger, they wanted to do something that would please her the most and hit Erp, because she loved him the most.

They went on their way, and not long after that it happened that Hamedich stumbled, but he stretched out his hand forward, leaning on it, and said, Erp will have said true: I would now have fallen if I had not leaned on my hands.

Soon Sarlo stumbled with one foot, but supported himself on the other, stood upright and said: "I would have fallen if I had not supported myself on both feet. Now they said to themselves that they had acted foolishly against their brother Erp.

They went on until they came to King Ermanrich's castle. They went in and immediately attacked him. Hamedich cut off both his arms and Sarlo both his feet.

Then Hamedich shouted: Off would be his head now, if Erp were still alive, our brother whom we slew on the way. Too late we saw that!

But Sarlo answered, just as the song says.

Not wise was it, brother, to swing your mouth Much
vexed stuff comes from loose tongue!

If you had a heart, Hamedich, you would also have a
mind: The man lacks much, the mother wit is
missing.

And also in this they had transgressed the commandment of their mother, that they had defiled the stones with the blood of their brother.

Now King Ermanrich's men attacked the brothers. But they defended themselves well and manfully and harmed many a man, while they themselves bit no iron.

Then a man entered the hall, tall but already elderly, with only one eye and spoke: You are not like wise men, since you do not know how to bring the two to death.

King Ermanrich cried out, "Give us advice, then, if you can!

The old man replied: "Throw stones at them if they don't bite!

And so it happened. Stones flew at them from all sides, and this brought an end to Hamedich's and Sarlo's lives.

Then the old man disappeared; but it had been Wotan himself.